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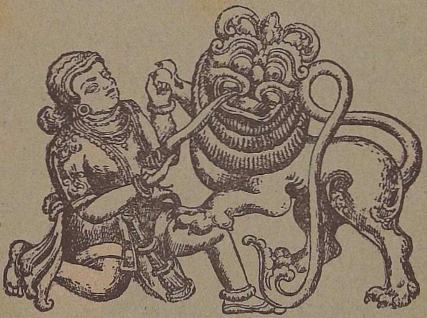
Mythic Society



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NOTES ON THE BEḶAGUTTI RECORDS

BY S. ŚRĪKAṆṬHA ŚĀSTRI, M.A.

THE Kaifiyat giving an account of the foundation of Vijayanagara says that this foundation of Vijayanagara took place in S'. 1255 *Bhāva*. (1334 A.D.) whereas the traditional date is 1336 A.D. (*Dhātu*). Vidyāraṇya performed penance on the banks of the Tungabhadra and Paramēśvara bestowed on him the Candramauḷiśvara Linga, Rāmabāṇa and Triśūla. Some late Vīraśaiva works like *Śivatattva Ratnākara* and *Keḷadi Nṛpavijaya* give conflicting accounts of the Candramauḷīśvara Linga said to have been given to Vidyāraṇya or Ādi S'aṅkara by Rēvaṇa Siddha.

Harihara and Bukka are said to have belonged to the lineage of Avanti Pāṇḍava Cakravartis, Candra Vamśa, Ātrēya gōtra, Āpastamba Sūtra and Yajus-S'ākhā whereas the Mysore Woḍeyars claim Ṛg S'ākha and Ās'valāyana Sūtra, Ātrēya gotra.

As distinguished from the date of the foundation of the city and the golden shower invoked by Vidyāraṇya, this Kaifiyat gives the date of the commencement of the fort as S'. 1258. *Dhātu, Vaiśākha S'u. 7.* Sunday (the traditional date except for the weekday, Wednesday), is *Maghā*, and *Simha lagna*, and *Abhijinmhūrtà*, for the foundation of the city, whereas the date of the

coronation of Harihara according to the Telugu grant from Kolar is—S'. 1258 Dhātr. (*Mādhava Valakṣa Pakṣa Saptamīśvahani Satyānagha lagna tārakē*| *Śubhōdayē Rājyamahābhiṣēka kriyā dinē dadau* ||.)

Harihara I is said to have ruled for fourteen years up to S'. 1272. *Virōdhikṛt* (? wrong for *Virōdhi* 1349 A.D. or *Vikṛti* 1350 A.D. *Virōdhikṛt* corresponding to 1371 A.D.). He is said to have made grants to Kalabhe Ranganātha Svāmi at Īs'vara Pura, to Malle S'aṅkarēśvara at Male S'aṅkara grāma and to Baḷēśvara in Baḷenāḍu.

His successor Bukka sent Vīrabhadra Nāyaka to capture the fort of Bēḍara Cannanāyaka but Vīrabhadra even after a siege of six months was unable to capture the fort. Bukka exclaimed in disgust " though we have sons they are good for nothing." Then Celuva Ranga, the son of Dēvarāya and the grandson of Harihara (?), took up the challenge and with an army of one lakh marched against Canna. The *Kudire Rāyara Vṛttānta* (*K.R.V.*), however, says that Celuva Ranga was the son of a daughter of Dēvarāya who was the son of a person (name missing......... *rnavara maga Dēva Rāyaru. Ī Dēvarāyara magaḷa maga Celuva Rangappa Nāyakaru*). He came from Ānegondi to Paśirigere in Beḷḷanāḍu and encamped on the bank of the Tungabhadra at (Ni ?) ḍugūr. He restored the Hariharēśvara temple and the Rāmēśvara temple and established Diḍagur according to the Kaifiyat in S'. 1280, *Viḷambi* (1358 A D.). He subdued Cannanāyaka and took from him the titles Nāyaka and Bohaḷe and the yellow flag. He built the fort of Honnāḷi (Honneraḷe) in S'. 1287, *Viśvāvasu* (1365 A.D.). He also constructed a fort at Candragutti, enlarged the fort of Beḷagutti, Uḍugaṇi, Kavaledurga, and renovated many temples at Kalabhe, Tīrthagiri etc. He fixed the tax assessment. The Honnāḷi fort took five years to build, from Monday, April 5, 1361 A.D. (*Plva, Vaiśākha S'u. 1.* Monday) and was completed in 1365 A.D. (*Viśāvasu*). His rule at Honnāḷi extended for twenty years from S'. 1283 *Plava* to S'. 1303 *Durmati* (1361-1381 A.D.).

Can this Celuva Ranga be connected with the Vijayanagara royal family ? Harihara I is supposed to have had a son Sōmaṇṇa and a daughter married to Aḷiya Baḷḷappa. If Sōmaṇṇa was also

called Dēvarāya, Celuva Ranga might have been his son. Or according to the *K. R. V.* Harihara's daughter married to Baḷḷappa may have been the mother of this Celuva Ranga. Bukka I had probably succeeded to the throne either after the death, at an early age, of this Sōmaṇṇa or displaced him. Bukka had at least seven sons but Vīrabhadra was not one of them, unless he is the same as Virupaṇṇa (S'. 1276. 1354 A.D.). If Celuva Ranga is the son of the daughter of Dēvarāya, the son of Harihara, nearly three generations would have passed.

In 1360 A.D.[1] Bukka's eldest son Tippaṇṇa was spreading the rule of Vijayanagara in Āraga and Mangaḷūr Rājyas and he had captured the fort of Uccangi.[2] Sewell identifies this Tippaṇṇa with Harihara II. In 1361 A.D. (March 30, Tuesday[3]). Mārarasa was governing Mangaḷūr. It was probable that Celuva Ranga's expedition against Bēḍara Canna was a part of a general pacification of the country, after Harihara had defeated a certain Khagarāja Narasimha Ballāḷa according to the Kaifiyat.

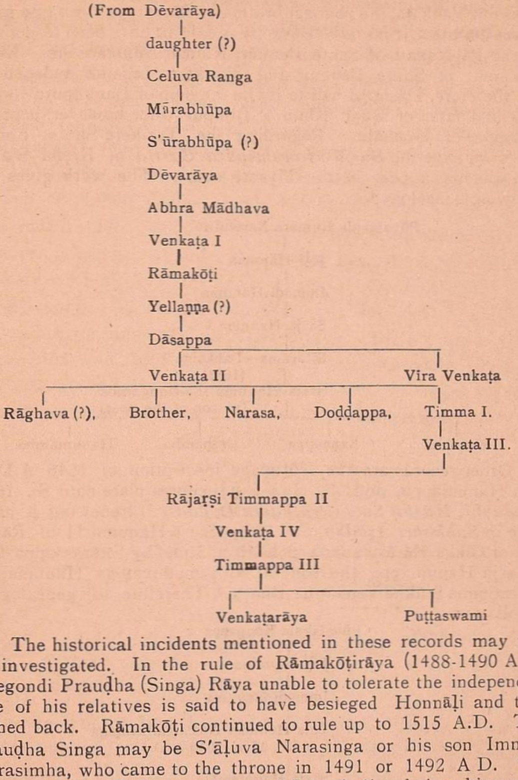
The genealogical tables and dates of the Pāḷeyagārs of Beḷagutti depend entirely on these documents, except for a single inscription of Bōḷe Narasappa dated 1690 A.D. He is not mentioned by name in the Kaifiyat but he is said to have been a child in the time of Keḷadi (Sadā) S'ivappa Nāyaka. He is said to have ruled for only two years, 1642-1643 A.D. (S'. 1564-1565). But if he is the same Narasappa of the inscription he must be placed nearly half a century later in 1690 A.D. The Beḷagutti records, anxious to make out that the Keḷadi chiefs derived their power from Beḷagutti, seem to confuse Sadās'iva Nāyaka (1544 to 1565 A.D.) son of Cauḍa Gauḍa with S'ivappa Nāyaka who ruled between 1645 to 1660 A.D. and whose known dates are 1652 and 1659 A.D. If Narasappa was only a child in the time of S'ivappa Nāyaka, he seems to have continued to live up to 1690 A.D. (the date of the grant) when Keḷadi was ruled by Cennammāji. Taking this date (though it is defective in not mentioning the weekday nor the month exactly, for in 1690 A.D. *Pramōduta*

1. E. C. X. *Ct.* 75. *M.E.R.* 1941. No. 132, 138.
2. *E.C.* V. Hn. 19.
3. M.E.R. 1936.114.

there was an intercalated *Vaiśākha*) as a fixed point, we can reconstruct the genealogical table of these chiefs as follows ;—

Ruler	*Kaifiyat date*	*Rule*	*K.R.V. date*
1. Celuva Ranga	1361 to 1381 A.D.	20 years	Celuva Ranga Mārabhūpa
2. Mārabhūpa	1382 to 1415 A.D.		S'ūrabhūpa 5 years 1382-1387 (?)
3. Dēvarāya	1416 to 1430 A.D.		Dēvarāya
4. Abhra Mādhava	1431 to 1459 A.D.		Abhra Mādhava
5. Venkaṭādri	1460 to 1487 A.D.		Venkaṭādri
6. Rāmakōṭi	1488 to 1490 A.D.	2 years (?)	1490 to 1493 and at Beḷagutti 1491-1515
7. Dāsappa	1491 to 1571 A.D. (?)	79 years	Yellaṇṇa 1516-1551 Dāsappa 1551-1564-1571
8 Venkaṭādri (II) (Hirē Venkaṭa)	1571-1616 A.D. His younger brother Vīra Venkaṭa became the ruler of Vijayanagara on the death of Aḷiya Rāmarāya in 1565 A.D.	45 years	1572-1597-1610
9. His son a minor.	Keḷadi S'ivappa usurps the power		His son Timmappa 1610-1622 His younger brother, 1621-1622. His younger brother Doḍḍappa, 1623-1642. Venkṭappa's son Narasappa 1642-4. Rāghavappa 1645-6; 1643-1667.
10. Elders (?)	Timmappa I		
11.	Venkaṭappa III		Timmappa's son Venkaṭappa, 1668-1707 A.D.
12.	Timmappa II (Rājarṣi)		Timmappa. 1708-1762.
13.	Venkaṭappa (IV) (1762)		Venkaṭappa. 1762-1764.
14.	Timmappa III		Timmappa (Contemporary of Haidar, Tippu and Pūrṇayya)
	Harihara		
	Dēvarāya		

Ruler *Kaifiyat date* *Rule* *K.R.V. date*



The historical incidents mentioned in these records may now be investigated. In the rule of Rāmakōṭirāya (1488-1490 A.D.) Ānegondi Prauḍha (Singa) Rāya unable to tolerate the independent rule of his relatives is said to have besieged Honnāḷi and then turned back. Rāmakōṭi continued to rule up to 1515 A.D. This Prauḍha Singa may be S'āḷuva Narasinga or his son Immaḍi Narasimha, who came to the throne in 1491 or 1492 A D. The *K. R. V.* makes Yellaṇṇa the son of Rāmakoṭi and gives him a rule of thirty-five years (1516 to 1551 A.D.) where as the Kaifiyat omits his name and makes Dāsappa the son (not the grand son) of Rāmakōṭi. The *K. R. V.* account seems to be more reliable placing Dāsappa between 1515 and 1571 A.D. The Kaifiyat says that Aḷiya Rāmarāya died in S' 1486. *Raktākṣi Magga* (?) *Ba. 14. Angāraka Vāra* (Tuesday, January 30th, 1565 A.D.) and left no heirs. Therefore, the *Kārkūns* (ambassadors) came from Ānegondi and took Dāsappa's younger son Vīra Venkaṭa to Ānegondi and

placed him on the throne. Evidently the Beḷagutti records try to make out Venkaṭa, the younger brother of Rāmarāya the same as the son of Dāsappa. Similarly Dāsappa is said to have been responsible for the Pāḷeyapats of Sante Bennūr, Kumsi, Aṇṇigare etc. Kenge Hanuma of Sante Bennur and Tarikere became independent and therefore, Dāsappa had to invite the help of Bankāpura Rangarāya and later of Bilan Khan of Bijapur who, however, deprived Dāsappa of Honnāḷi. Regarding the Tarikere-Sante Bennūr chiefs we have the *Sarjā Hanumēndra Carita* of Kṛṣṇa S'arma who was also a poet in the Mysore court. The work gives the following genealogy [4].

Pūvalakula Kumara Narēndra
|
Jōḷi Hanuma
|
Immaḍi Hanuma
|
Sarjā Hanuma I
|
Sītārāma—Lakkamā
| (1681)
Sarjā Hanuma II—Gangāmba
| (patron of the poet)

Sītārāma | Kaṇṇappa | Kṛṣṇāmba | Hanumāmba

Other records are the Kōṭimage inscription of 1646 A.D. of Tula Hanumappa, and the Hanagaṇḍi copper plate date S'. 1604, *Dundubhi, Māgha Śu* 7 (*Prathama Dvādaśi ?*) (renewing a grant made in *Śubhakṛt Āṣāḍha, Śu. 11* by Sarjā Hanuma II of Rāmapura of Cikka Kātūru sthaḷa in Kātūru Sīme) by Sītārāmappa (son of Sarjā Hanumappa the son of Niccamaduvaṇiga Hanumappa) to Prathama S'ākhe Venkaṇṇa Bhaṭṭa [5]. Therefore, the genealogy is as follows:

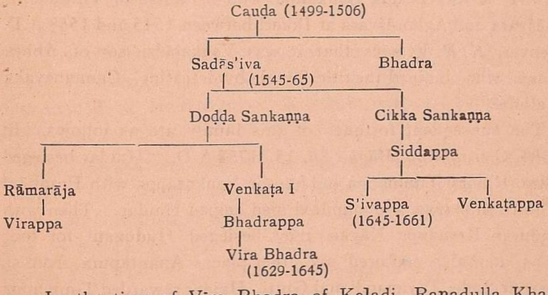
Pūvalakula Kengaṇṇa
|
Jōḷi Hanuma
|
Immaḍi Hanuma
|
Tula Hanuma Niccamaduvaṇiga
(S'. 1568. 1646 A.D.)
|
Sarjā Hanuma (I)
(Hire Hanuma ?) 1652 A.D.
|
Sītārāma I. (1682 A.D.)
|
Sarjā Hanuma (II)

Sītārāma II | Kannappa

4. *Karṇāṭaka Kavi Caritre*, II. P. 528.
5. *Bhārat Itihas Sams'ōdhaka Maṇḍal Journal*, XVIII.

The first chief Kengaṇṇa or Kenge Hanuma might, therefore, have been the contemporary of Dāsappa. The *Keḷadi Nṛpa Vijaya* says that Kenge Hanuma was subdued by Keḷadi Hire Venkaṭappa Nāyaka (1583-1630 A.D.), the younger son of Doḍḍa Sankaṇṇa Nāyaka. Bilan Khan and Mirza Sarafanulla who attacked Honnāḷi in the time of Dāsappa and his son Venkaṭādri, were probably under Raṇadulla Khan. (1638 A.D. ?).

The Kaifiyat further says that Venkṭādri made Sadās'ivappa, the son of Keḷadi Cauḍa Gouḍa his sarvādhikāri in S'. 1526 (1604 A.D.). This Sadās'iva usurped all power and called himself S'ivappa Nāyaka. As already pointed out, there is confusion here between Sadās'iva (1544-65) the son of Cauḍa (1506 A.D.[6]) and S'ivappa. A date for Sadās'iva is 1544-5 A.D.[7] which is the last date for him in *Keḷadi Nṛpa Vijaya*. But his dates extend up to 1563 and 1565 A.D.[8] In any case he could not have been the contemporary of Beḷagutti Venkaṭādri. S'ivappa Nāyaka on the other hand was the grandson of Cikka Sankaṇṇa.



In the time of Vīra Bhadra of Keḷadi, Raṇadulla Khan of Bijāpur attacked Ikkeri (1630). Vīra Bhadra fled to Bhuvanagiri and made peace with the Sultan of Bijāpur. Then he sent S'ivappa with Raṇadulla Khan to attack Mysore. S'ivappa was made the Governor of Candāvara and became very powerful. After the abdication of Vīra Bhadra[9] S'ivappa became the ruler of Keḷadi.

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6. M.A R. 1908 p. 65.
7. *E. C.* VII. *Sk*. 225.
8. *M.E.R.* 1932 Pp. 283 ; 292, 301.
9. *Cikkadēya Rāya Vams'āvaḷi* says that S'ivappa murdered Vīrabhadra and was punished by Cikkadēvarāya.

His tax system was established by 1660 A.D. (?). Therefore it is hardly probable that S'ivappa was a subordinate of Beḷagutti Venkaṭādri who must have been the contemporary of Keḷadi Venkaṭappa Nāyaka I who was a great patron of literature and received embassies from the Portuguese (Pietro della Valle) in 1623 A.D. He also fought with Mamjula Khan of Bijāpur who had come to the assistance of one Hanuma (probably of Tarikere-Sante Bennūr). Certain inscriptions of his grandson Vīra Bhadra refer to the fights with Ranadulla Khan (1638) and to Rājādhirāja Venkaṭādri[10] who may be Venkaṭa II of Vijayanagara (1630-1642) but certainly not Beḷagutti Venkaṭādri, for even the stone record of Bōḷe Narasappa (1690) gives him no titles.

S'ivappa Nāyaka eclipsed the power of the Beḷagutti chief. The Kaifiyat further asserts that Venkaṭādri I (Bevuḷe, son of Abhra Mādhava) constructed the Ikkēri Aghorēśvara temple between 1460-1487 A. D. The *Keḷadi Nṛpa Vijaya*, however, says that it was Doḍḍa Sankaṇṇa who established Vīrabhadra, Rāmēśvara and Aghorēśvara at Ikkeri between 1545 and 1558 A.D. Moreover, *K. R. V.* says that it was Venkaṭādri, son of Abhra Mādhava who obtained the title Bevuḷe by defeating Cannanāyaka of Kallube.

The subsequent fortunes of this family are as follows. In S'. 1684, *Citrabhānu*, *Māgha Śu.* 15. (1762 A.D.) Haidar besieged Nagara. Rājarṣi Timmappa and his son Venkaṭappa with Pradhāni Beḷagutti Subbayya and hundred men helped Haidar. Then with Rāyadurga Kṛṣṇappa Nāyka they besieged Huḍugaṇi for four months and also captured six other places Anantapura, Kumsi, Shikarpur, Jaḍe, Tavanandi and Gutti. Haidar rewarded Timmappa with Beḷagutti Sīme of 1,000 varahas in *Svabhānu* and *Tāraṇa* (1763-4) and gave big salaries to Venkaṭappa and his brothers. When S'rīmant Mādhava Rao, son of Nānā Rao attacked Anantapura, the Beḷagutti chief committed a blunder by firing on Haidar's horsemen mistaking them for Maharāttas (*ārēra Kudure*). Haidar confiscated Beḷagutti but in *Vyaya* (1766) the mistake was explained to Haidar by Beḷagutti Subbayya, and Haidar fixed the pay of the chiefs and horse-allowance (*Kudure lāvaṇi*) as follows :—

10. E. G. VII Sh. 2.

To Venkaṭappa, son of Timmappa-Pālakki Sambaḷa	30	Rupees
To S'rīranga Rāya-Kudure Saradāri	,, 300	,,
To Bala Rāma Rāya	,, 15	,,
To Doḍḍa Rangappa, son of Venkaṭappa,	,, 15	,,
To Kallappa Nāyaka	,, 15	,,
To Hucca Rangappa	,, 7½	,,
To Giriyappa	5	horses
To Kṛṣṇappa	5	,,
To Bhiṣṭappa, younger brother of Pradhāni Subbayya	25	Rupees
Pay for the Vakīls	30	,,
Nāgavivaṇṭi Sambaḷa	7½	,,
For household horse	25	horses
For Tophakhāna	25	,,
(For these 50 horses the pay for one month was	30	Rupees
Pay of 400 foot soldiers at 7½ Rs. per month	330 (?)	,,
Hōbaḷi hāri for 100 Kaṇṭhirāyivaraha	10	,,
For 10 Duffedars each ,,	2½	,,
For 3 sarāsari jana (?) ,,	ga. 1½ each	

These accounts were entered into the Nagara division account in the Katchēri of Kandācārda Beṇṇe Kṛṣṇappa. Belagutti was thus divided by Haidar into 100 hobḷis with 10 Duffedars and 400 foot soldiers.

In 1768 (*Sarvadhāri*) Haidar captured Koḍiyāla fort from the English. In the fight at Hūḷūru Bateri about a hundred people died. The Nawab after returning to Bangalore ordered the Pāḷeyagars to attack Basavarāja Durga (*Virodhi-Vikṛti* 1769-1770). Haidar gave Honnāḷi to Sadāśiva Rangappa Rāja of Bankāpura and Dāsappa Nāyaka was sent to Beḷagutti.

The *K. R. V.* states that the Beḷgutti chief Venkaṭappa was the cavalry officer for ten years from *Vyaya* to *Manmatha* or *Durmukhi* (1766 to 1775-6). But he lost his office and remained at Honnāḷi up to *Viḷambi* (1777). On January 20, 1772, Monday (*Khara, Puṣya, Śu. 15*) Haidar wrote a *nirūpa* from Sadāśivagad to Honnāḷi, saying that the Bidare Kille was given to Beḷgutti Venkaṭappa. The order was passed to Nagara Vujjinayya to surrender the office. Venkaṭappa is said to have held office for thirty-four years (1772 to 1806).

In *Viḷambi* (1777) Beḷagutti Venkaṭappa with Nagara Kandācāra Mannārappa, was asked to attack Citradurga. As I have already pointed out on the authority of a Bakhair in my possession, written by Yōgyādharaka Bhimāji Panta in *Viḷambi* soon after the fort had capitulated[11], the siege of Citradurga went on from 1777 A.D. According to Wilks, Medakere Nāyaka of Citradurga surrendered in the beginning of March, 1779. Beḷagutti Venkaṭappa was rewarded with a command of 400 men and his younger brother received a pay of twenty varahas and the hobli-nāyaka office of the army, and sent to Nagara Rājārāma.

On the death of Rājā Rāma, Sheik Arāyja (Ayaz)[12] placed Balarāma at Nuḍikēri (?) Kille for one year with 200 men when Tippu invaded Travancore in 1790, Balarāma fought with the people of Koḍagu. In the fight at Maḍikere, Honnāḷi Muhmad Khan was killed. Balarāma survived and went back to Nagara and stayed with Venkaṭappa in the same year (? 1792). Tippu had to make peace with the English, took Nagara and hanged Balarāma at Koḍiyāla probably for intriguing with the English. Venkaṭappa from *Parīdhāvi* (1792) remained at Nagara Taināti. On the death of his aged father Timmappa, Venkaṭappa went back to Beḷagutti where he remained paying tribute and according to *K. R. V.* he died in *Krōḍhana, Vaiśākha Bahuḷa* (1805 A.D.). It is said that Honnāḷi Jahir Hussein Ban (?) and Venkaṭēśayya, son of Amīl Kumsi Nāraṇappa quarelled and therefore his Kille (?) was given to Beḷagutti Venkaṭappa according to *K. R. V.* The Kaifiyat says that Tippu gave jōḍi worth 381 varahas and 5 haṇas.

The *K. R. V.* probably written in C. 1806 says that those remaining at Beḷagutti are Venkaṭappa's son Paṭṭadarasu Timmappa, his elder brother Rangappa Nāyaka, Venkaṭappa's younger brother Raghunātha and their sons. It is this Timmappa who is referred to in the Kaifiyats and in the S'rīmukh of the Ahobila Maṭha Svāmi Nallān Cakravarti S'rīnivāsa Nṛsimha in 1835.

The Kaifiyats give more recent details. When S'riranga-paṭṭaṇa was captured by the English and the Woḍeyar rule was

11. Q J M S Vol XVII. No. 2 Pp. 145-154. October, 1927.
12. Sheik Ayaz, the favourite *cela* of Haidar was made the Governor of Citradurga. Later Tippu transferred him to Bedanur.

restored, Pūrṇayya visited Harihara in C. 1803 or 1804 and invited Venkaṭappa to Mysore. On the death of Venkaṭappa, Timmappa yet a child was granted 221 varahas as *hālu beṇṇe sambaḷa.* He also promised to do something more after writing to Cennapatṇa (Madras). Then Mummaḍi Kṛṣṇa Rāja Woḍeyar granted 28 varahas. This continued from *Pramōdūta* (1810-11) to *Khara, Āśvīja S'u. 12.* (1831 A.D.). Kaifiyat No. 2 concludes with an appeal to Mummaḍi Kṛṣṇa for a pension.

In that year Mummaḍi Kṛṣṇa was deprived of his powers. The Kaifiyat says that the Commissioner Charles Lushington got a new order from the English in *Navarātri* (Dasara) and it was conveyed by the Resident Kasmējaru (?)[13] to the Mysore ruler during the festivities. Mummaḍi Kṛṣṇa became so depressed that he refused to go in procession to the Banni Maṇṭapa on *Āśvīja Su.* 10, Sunday (16th October 1831). The ruler's maternal uncle (*sōdara māva*) Sarvādhikāri Bāḷe Rācayya went in his stead on *Āśvīja S'u, 12.* Tuesday (18th October) and completed the religious ceremony.

When the British took over the administration, Bālarāmarāya and Mariyappa Rācayya presented an application through Venkaṭappa to Charles Lushington on *Khara, Āśvīja. Ba.* 8, Friday, October 29 (1831). The Commissioner seems to have replied in Telugu.

"*Mancidi, patramu cūstimi ; salāmu ceppaṇḍa ; mēmu ceppa ampinappuḍu rāṇḍa ani ceppaṇḍa. Hukum.*"

(It is well. We have seen the application. Convey our salām. When we send for them let them come. Tell them thus. By order.)

In *Khara, Āśvīja, Ba. 2* (October 23, 1831) the Aṣṭagrāma Fouzdar Venkaṭaramaṇayya was made the Dewan. The Kaifiyat No. 1. stops here and is addressed to the Dewan on the above date.

Pūrṇayya retired in 1811 and died in March, 1812. In 1830 the rebels in the Nagara region became very powerful with their centre at Honnāḷi, Anantpur and Bednūr. Honnāḷi was captured

13. He is J. A. Casamaijor who was on the Residency staff and after the retirement of A. H. Cole became the resident in 1827 A. D.

by Lt. Rochfort on 12th March, 1831. The Governor-General Bentinck peremptorily ordered the Mahārāja to hand over the administration during Dasara (October, 1831) and the ruler did so on 19th October. Dewan Venkaṭaramaṇayya was the first to be appointed in the new regime. He retired on 14th May, 1832 and was succeeded by Bābu Rao as the Dewan. The Governor-General and the Madras Governor appointed one commissioner each. The Governor of Madras was S. R. Lushington (1827-1832) who succeeded Munro. C. M. Lushington, his brother, who had been the second Puisne Judge in the Madras Sadar Adālat Court was made the Junior Commissioner. Before the Senior Commissioner Colonel Briggs took charge, Lushington appointed Venkaṭarama-ṇayya as the Dewan and attempted retrenchment abolishing the 500 Bārgir Sepoys, resuming all the religious grants with a view to check their legality and also abolished the Mysore Sadar Adālat Court. Lushington held office from 4th October, 1831 to 18th February, 1832. Colonel Briggs was the Senior Commissioner from 4th October, 1831 to 6th February, 1833 and he over-ruled the measures suggested by the Junior Commissioner, Charles Lushington.

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LORD CHAITANYA'S VEDANTA SYSTEM

By Rajacharitavisharada Rao Bahadur
C. Hayavadana Rao, B.A., B.L.

So much has been written in recent years of the great work done by Lord Chaitanya that it seems desirable to invite attention to it in this part of India, in however brief a manner. This is the more necessary as organizations have come into existence which have brought together young men who are trained to devote their time and talents to the dissemination of the religion of that great and glorious teacher Bhagavan Chaitanya, described commonly as an Avatar of Lord Sri Krishna. Many works too have been written on Chaitanya and his teachings. Perhaps, the most well-known of these is the *Chaitanya Caritāmmrita* by the famous Krishnadas Kaviraj, written about 1575, *i.e.* within about 40 years of the last year of life of the famous teacher. Modern books and tracts treating of him are many. I may perhaps mention Professor Jadunath Sirkar's *Chaitanya's Life and Teachings*, which has been widely appreciated. The cardinal principles of Chaitanya's teachings are:—(1) all men are equal; (2) all men are blessed; and (3) the way to salvation is through *nāma sankīrtana* and self-surrender. All those who hear and those who raise the name of the Lord—*i.e.* have *Sravaṇam* and *Kīrtanam*—are saved.

One or two other points of interest in regard to Chaitanya's teachings may also be noted. First and foremost, it is based on the *bhaktimārga*, with which most of us, Hindus, are so familiar. S'aivism and Vaiṣṇavism in their most highly developed forms make no distinction between man and man, or indeed between man and woman. All are equal; all have a right to salvation; all have access to the Most High. A common characterisation of castes and sects, especially by foreign writers, is that they divide the people. *Bhaktimārga*, whether of the S'aiva or Vaiṣṇava form, has tended to consolidate the people of this land. One of the earliest Vaiṣṇavas known to students of Indian antiquity is Heliodorus, the son of Dion, who had come to India as the ambassador of Antialcidas, King of Baktria. He adopted the Vaiṣṇava faith. He gifted, about the second century B.C., a stone column-known

as the Besnager column in modern Gwalior to God Viṣṇu. Long before and long after that time, the religions of S'iva and Viṣṇu have tended to bring together—irrespective of caste and creed—the people of India.

Among the great Vaiṣṇava teachers who helped to achieve this result was Chaitanya. Modern research shows that Chaitanya was brought up in the Madhva tradition. The *Bhaṣya* of the Chaitanya school on the *Vedānta Sutras*, written by Govinda, a great scholar of the Utkala country, confessedly owes its inspiration to the interpretation of S'rī Madhvacarya. Chaitanya, however, developed the teachings of S'rī Madhvacarya, and adapted it to the needs of his time. He made *bhakti* a more prominent feature than even Madhva or Rāmānuja had done before him. His religion of *bhakti* dominates Bengal today, because it so generally satisfies the cravings of the human heart.

Another interesting point deserves to be referred to in this connection. Chaitanya belonged to the sixteenth Century—the dates of birth and death being 1486 A.D. and 1534 A.D. That was the period of Vaiṣṇavite ascendency in the South of India. A little later, Christianity made its first attempts against Vaiṣṇavism and S'aivism in the South of India. But the *bhakti* religion had worked its way through and offered a resistance, which may be said to last still. It has been suggested that Chaitanya's religion comes nearest to Christianity, so much so that it might owe something to it in its make up. The latest opinion of scholars is, we may say, against this wholly groundless view. Christian devotion is, if we may so put it, so far removed from *bhakti* that any attempt at parallelism between Chaitanya's system and Christian devotion will always lack reality. While *bhakti* implies self-surrender or surrender of all, Christian devotion stops far short of that, the highest principle that religion or science has taught.

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THE ENGLISHMEN'S RESETTLEMENT AT RAJAPORE AND THEIR RELATIONS WITH ŚIVĀJI

By B. G. Tamaskar

(Continued From Vol. XXXV, No. 3, Page 150.)

The reply of Bombay Council to the letter from Rajapore of the 6th February 1675[16] is very sketching and is extracted most incompletely by Orme. Regarding the house there is only one short sentence, "Enter upon building such a house." The beginning sentence has been omitted. Therefore, it is difficult to make out its meaning. On the 22nd February 1675, Bombay resolved to send to Rajapore copies of letters received from S'ivāji, regarding the payment of 10,000 pagodas and a convenient house so that they may be delivered to the Subedar[17]. This was done on the 24 February 1675[18].

It seems S'ivāji went to Rajapore in March 1675. "The Rajah hath been here (and) used us with all expressions of kindness ....When he was here, we found it necessary to present him with some desires in our masters behalfe. All our requests he readily gratified, one was about a house, which wee are in hopes to gett without disburting a penny; with him wee sent Mohondas one of our brothers to gett his Pheermaun wee hourely expect. When he arrives, wee shall send an express with ample advices"[19].

The next references are contained in a letter from Rajapore to Bombay, dated 20th April 1675 (F.R. Surat, Vol. 88, pp. 41-48). It seems it took several days for writing. In the beginning occurs the following :—

"Its a great satisfaction to us that our proceedings about our old house proved acceptable to your Honour. Wee observe your orders comissioning us to build a faire large and stronge house which wee hope to have finished sooner then wee could possibly ourselves have gott it done, and not lay out a penny of our Masters,

16. Orme MSS. Vol. 114, Sect 4, pp, 85-88.
17. F. R. Bombay, Vol. 2. p. 31.
18. Orme MSS. Vol. 115. Sect. 4, p 91.
19. F. R. Surat, Vol. 88, p. 34, dated 1 April, 1675.

which will exceed your great hopes of our soe contriving it that its cost should be deducted of the customes, and therefore to be at some charge to effect; this we doubt not but you will highly approve it"[20].

About the middle they say, "Wee have been continually much pressed by the Subedar to build, but we are not in soe much hast (e) as not to advize our masters interest: Wee kept him in contiuall hopes when we would goe about it which we counted prudence because wee would not be seen to doubt Annagees promise in allowing for it out (of) the customes," This is followed by a long account of their interviews with Śivāji. After this comes following :—

"The foundation for a house for us is dugg and lime and stone gathered togather for it. The Rajah left a man behind him whose businesse is only to looke after the worke and see it finished with all speed. The money for building is to be paid him by the Subedarr, soe that wee shall not be at any more charge for a house that will cost building at least fiveteen thousand rupees"[21].

Bombay wrote in reply (Orme, Mss. Vol. 114, sect. 4, p. 110-12, dated the 13th May 1675) :—

"Wee are well satisfied to understand that you have procured a house to be built, without distrusting (disbursting) the company's money".

At last, the English got a house. "Now although a good house is highly convenient, and for us one is a building that already on it hath been layed out above 17000 larees, yet you will not have greater security from it than now you have, for we have good stone warehouse that secures us from any accident of fire[22]" Now were they in need of better house for much of their trade lay in the up-country and there was not much sale of European goods this side.

"That Rajapore is in one meane esteeme with your Honours I am very sensible of, and your thoughts of withdrawing the Honble. Companys Servants thence are grounded on very prudent

20. F. R. Surat, Vol. 88, pp. 41-49, dated 20 April, 1675.
21. *Ibid.*
22. Original correspondence, Vol. 37, No. 4253, dated 10 Jan, 1677.

and good reasons, which are: the little security you understand to have for the Honble. Companys estate that may be there the unhandsome usage you have received, and the small quantity goods it hath both vended and yeilded [23]."

3. *Shivaji wants guns from the English*—One idea of S'ivāji in making a treaty with the English was certainly to increase the trade and commerce of his kingom and thus to add to the prosperity of the country and to his own exchequer in the form of customs, but it must be admitted that he had other aims also. One of these other aims was to get help especially of war materials, from Europe. He had made this demard many a time before this, but then the English avoided supplying him any such material. But now the position of the English after the establishment of their factory at Rajapore after the conclusion of a treaty very recently, became certainly different. So, when in the beginning of November 1674, S'ivāji requested the English in a private manner for "50 great iron guns, from 40 to 60 hundred weight," they had to consider fully his request, and "in regard of the firme peace settled and established between the Honbl. Company and him, and the friendship and kindness which he doth now express to their affaires in his country, it was:

Ordered that Sevagy be supplyed from hence privately with tenn great guns for the present, it seeming not consistant with the Company's concernes absolutely to deny him his request in the full, but to comply with his desire in parte, and if possible wee can to procure batty for the said gunns, in regard the President is sensible and doe foresee the great want there of, which the Island will susteyne before the yeare comes about, by reason of the forbidding provisions to be brought from Broach to Bombay and those neighbouring partes; and also a prohibition which the Portuguese have published that no batty or rice be carryed from Salsett or any other parte of the Portuguall Dominion to Bombay; but in regard the President and Councell have a tender upon them for the selling any more gunns to Sevagy least the sale thereof being knowne to the Mogull should create any disturbance to the Companys affaires at Surat.

23. *Ibid.*

Ordered that the Deputy President and Counsell of Surat be advised of this affairs desiring them seriously to consider the conveniency and inconveniency thereof, least the disposall of the gunn may any wayes prove dangerous to the Company's settlement in Surat and to give us their opinions thereof that wee may proceed accordingly [24] ".

In accordance with the last paragraph of the above resolution, they sent a letter to the Surat Coucil on the 8th of November 1674. The Surat Council held consultation on the 12th of November 1674 and sent the following reply :—

" By a letter of the 2nd (?8) current from our President and his Conucil in Bombay wee are advised that Sevajee hath an envoy there, who sollicites the President to spare him for his masters use 50 great gunns iron ordinances, from 40 to 60 cwt. a piece, and more over desires the 2 brass guns that came out the last year; which being an affaire that may interfere with the Company's affaire in this place and other of the Kings dominions, they have thought fitt to advise with us therein ; which we having duly debated wee have concluded to lett our friends their know that such an action would incense this King, their being letters wrote up to Court against the French for furnishing him lately with amunition, and they are not a little disgusted that Sevagee hath bin furnished with provisions from our Island of Bombay, much more would they be concerned upon our friends at Bombay doe declare it is impossible to hide such a thing from their knowledge. Moreover wee doe know that the fort hath no such quantitys of large guns to spare, their not being above 13 iron ordnance from 40 to 50 cwt. when it is requisite there should be a greater quantity and for the two brass guns, although they be a great charge of dead stock yet they are soe absolutely necessary for the defence of the place, having so great a command into the sea that wee should greive to part with them to Sevagee, or any other, although it may give no offence [25] ".

This reply was repeated by the Surat Council the next day [26].

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24. F. R. Bombay, Vol. 1, pp. 113-114, 2nd set, dated 6 Nov. 1674.
25. F. R. Surat, Vol. 3, p. 47. 3rd set.
26. F. R. Surat, Vol. 88, p. 244.

It seems that the Bombay Council again tried to pursuade[27] the Surat Council to agree with them on the point of supplying guns to S'ivāji.

A similar demand was again sent towards the end of June or beginning of July 1675 the reply of the English was thus worded :—

" An Envoy being lately arrived from Sevajee, and bringing letters from him to the President, wherein Sevagee writes for several things of which he is very desireous and mighty importunate for them ; but the President declared to the Councill that this was a matter of consideration, and they were sensible as well as he, how much Sevagee is indebted to the Company for goods already sold him and that he could not pay with ready money, but with batty, coconuts, and beetlenutts, by reason whereof the Company were but small gainers, and that the goods he now required were iron, shott, and the two brass gunns, with large quantity of copper, all which would amount to a great summe. And the President moveing also to the Council how prejudiciall it might be to the Company's interest if some of his requests were not granted, he haveing made himself very potent and in whose country lyes now a great part of the Company's trade ; which being debated it was unanimously agreed that shott as many as could be spared be sold him in barter for batty but noe copper without ready money ; and as to the brass gunns the President desired the gentlemen of the Council to consider thereof and give in their opinions next Councill day when the preceding matters are to be taken into consideration againe.

"The President taking this oppertunity of the Envoy motioned to him the losses the Company susteyned at Dongum, and also told him that the person that was Cheife of that factory was now here with him who cold declare unto him the insolencies of the Generall towards him though he declared himself to be an Englishman and that he was there on the English Company's accountt ; and that the President did expect that Sevagee would make good the losse againe to the Company, and would now send with him the Cheife to give Sevagee an account of the loss the Company susteyned and also to demand satisfaction of him, but the Envoy advised the President that it was now a very ill time to send

27. F. R. Surat, Vol. 107, Fol. 15, dated the 23rd Nov. 1674.

anybody up thither by meanes of the great quantity of raine that hath fallen and the sickness of the place and that about the latter and this month would be a better time, against which it is.

"Ordered that Mr. Samuell Austen prepare himself for the aforesaid journey to treate with Sevagee, he being now at Rairy [28]."

"Again The Council being full the president desired them to give their opinions touching the proposalls he made them last Council day concerning the gunns and copper Sevagee desired; which was seriously debated and in the afermative it was carried that as to the copper Sevagee should have as much as wee could spare him at the rate other merchants paid provided he would pay ready money, it being a comodity soe consumptive in these parts that it is as good to us as ready money and why should it be sold to him for time of in barter for such goods as the Company would loose by; and as to the gunns that they should not be sold him at those tearmes which he proposed [29]".

It seems that S'ivāji did make purchase of guns from the English upon their own terms expressed above; for in Orme Mss. Vol. 114, section 5 p. 5, dated 8 January 1676, it is mentioned:—"The Berheley Castle when here last brought out 13 guns 24 pounds, some of which were spered to Sevagee, by which means wee are in great want of guns."

The English had two brass guns at Bombay, which was a dead investment; therefore, they wanted to dispose them off. On 1st December 1676, they had to write to Surat: "There is no body here to buy brass guns, but Sevagee, but we shall not trust him; If he sends ready money, we shall gratify him with their sales but not else [30]".

To the above, the Surat Council replied, "Though Sevagee should prefer you ready money for your two brass gunns, yet wee would not have you part with them without a positive order from us, for it is a matter of great consequence, and wee know not how farr he may be trusted [31]".

They were ultimately sold to the Governor of Surat.

(*Concluded.*)

28. F. R. Bombay, Vol. 2, pp. 94-96, dated 7th July 1675.
29. F. R. Bombay, Vol 2, pp. 97, dated 7th July 1665.
30. Orme Mss. Vol. 114. Sect. 5, p. 72.
31. F. R. Surat. Vol. 89, pp. 90-91, dated 5 December 1676.

SOURCES OF INDIAN ART

BY P. SAMA RAO, B.A., B.L.

(Continued from Vol. XXXV. No. 3. Page 161).

Rudra—He is a storm-god; also the father of Maruts who are also called Rudras, as they similarly howl. This god is the howler and is the ruddy one riding on a wild boar. He is the 'wild huntsman' of the Hindu mythology. He is of historical interest because he developes into the post-vēdic conception of Śivā, the destroyer. He wields the thunderbolt and draws the bow. He is the 'terrible' one among the Vēdic gods. When he is described as 'beautiful, grand, splendid' etc. they mean only flattering epithets uttered to avoid his anger.

Varuṇa—He is Indra's great rival, who symbolises the investing sky. He is the all-enveloping one. There is a sort of sublimity in him. He is the sustainer of the universe, the law giver, the god of 'Moral rectitude,' and the 'grand sovereign of gods and men'. "It is he who makes the sun to shine in heaven; the winds that blow are but his breath; he has hollowed out the channels of the rivers which flow at his command and he has made the depths of the sea His ordinances are fixed and unassailable; through their operation the moon walks in brightness, and the stars that appear in the nightly sky vanish in daylight." He regulates the birds' flight, 'rivers sleepless flow', 'winds' travelling course', the path of ships on the ocean, and beholds all secret things that have been or shall be done. 'He witnesseth men's truth and falsehood. He is the Omniscient One.' Hevajratantra prescribes that he is yellow in colour.

He is said to cover the worlds as with a robe, with all the creatures thereof and their dwellings, to enfold the heavens and to measure out the earth and make

her utmost bounds. He presides over all the numerous phenomena of which the sky is the seeming scene; the alterations of light and darkness come under his rule as well as the heavenly bodies themselves of which he becomes the guardian. He is the law giver, as it were, being the king of gods and men.

He is described as having three shining tongues in his mouth; the Sun, the Moon, and the Lightning: or as pushing onward with his tongue: or as climbing up the heavens and dispersing the foes' evil spells with his flaming foot.

The heaven of Varuṇa is constructed by Visvakarma within the sea. "Its walls and arches are pure white and they are surrounded by celestial trees made of sparkling jewels, which always blossom and always bear fruit. In the many coloured bowers beautiful and variegated birds sing delightful melodies. In the assembly house which is also pure white there are many rooms and many seats. Varuṇa richly decked with jewels and gold oraments and flowers is throned there with his queen. Ādityas wait upon the lord of the waters, as also do the hooded snakes (*Nāgās*) with human heads and arms, and *Daityās* and *Dānavās* (giants and demons) who have taken vows (*Dīkṣa*) and have been rewarded with immortality. All the holy spirits of rivers and oceans are there, and the holy spirits of lakes and springs and pools, and the personified forms of the heavens (*Aṣtadikpālakās*).—Indra, Yama, Agni, Vāyu, Kubēra, Nairuta, Varuṇa and Īṣa—and the ends of the earth and the great mountains, music, and dances provide entertainments while hymns are sung in his praise."

Mitra—He is associated with Varuṇa. Some have regarded Mitra as the firmament by day with its blazing and fertilising Sun, and Varuṇa as the many eyed firmament of night. They are thus twin forms of Dyāus—the sky.

Mitra, Varuṇa and another god Aryamān are compositely called the Ādityas, or the celestial deities.

In combination with Varuṇa, Mitra also directs the heavenly bodies, like the Sun and the Moon, the wind, the waters and the seasons. It is said that "Night is the chariot on which both these gods ride through space on their appointed path, and of which it is declared that it is golden at break of day, while its poles take the colour" of a grey metal at the setting of the sun. "Mitra represents sometimes the Sun himself, and sometimes light generally, or again the power who rules the Sun and brings him forth on the world at the proper time.

Sūrya—Red is the colour that is prescribed by the Hevajra-antra. He is the Sun-god. He has three forms; the rising Sun is Vivasvat, the setting Sun is Savitri, he is the stimulator when he commands night to approach, at which "men cease their labours, birds seek their nests, and cattle their sheds."

He drives a gold chariot drawn by seven mares or one mare with seven hearts. He has golden hair and golden arms, and golden hands. "He is the 'allseeing god' before whom the 'stars with their brightness slink away".

Moon—He is the god Candra, the cool one who is associated with Sōma. Among ancient people he was regarded as the source of fertility and growth. He brought dew to nourish crops which is his harvest phase. He filled vegetation with sap, swayed human life from birth till death influenced both animate and inanimate in nature in his periods of increase and decline and is the giver of offspring when the prescribed ceremonies are performed during certain periods.

He is the torturer of the disappointed *Nāyikās.* He is the most popular and much condemned god, together

with Manmathā, the Hindu cupid, who is said to whet his arrows on his disc.

He gains prominence as a decorative gem in the *Jāṭā-makuta* of S'iva. He is dazzling white in colour.

Yama—Hevajratantra regards his colour as blue. He is sometimes associatcd with Varuṇa. In the Vēdic land of the Fathers, in the shining paradise, these two are seated below a tree. Yama—a from of Mitra—plays on a flute and drinks Sōma, to give him immortality. To the faithful and the just he gives Sōma; the unbelievers and the bad are committed by him to hell.

He symbolises justice. His two messengers are the pigeon and the owl. He has two brindled watch dogs, each with four eyes. In the post-vēdic period, he is said to preside over a complicated system of hells as their lord and judge. He is *Dandadhara* or the wielder of the rod or the mace. He has a noose with which to bind souls; he carries out the decrees of the gods and takes possession of souls at the appointed time. He is the king of the dead. His *Vāhana* is buffaloe, and his ordinances are inflexible.

The dogs are called Saramēya or children of Sarama. They are spotted, broad-snouted and have four eyes each. In the Brahminical literature of the classical period, Yama the lovely god, is "stripped of all gracious features and is tricked out in all the cheap horrors of the vulgar devil."

Vaivasvata—The setting Sun is Vaivasvata. He is said to be the son of the morning Sun.

Rāhu—He is one of the most terrible of the Asurās, who causes eclipses of the Sun and the Moon by 'swallowing' them. In the Vēdic period he is represented by the demon Svarbhānu.

(*To be continued*)

THE PRAVĀSIN (TRAVELLER) IN SANSKRIT LITERATURE

BY S. V. SRINIVASA RAGHAVACHAR, M.A.

THE distinguished Orientalist Mr. C. R. Lanman long ago expressed the opinion that Indian studies would have exerted much larger influence upon the intellectual life of our day, and would even have made much more progress, if the masters of Indology devoted more of their time to the work of translation and popular exposition. Since then, however, many such translations and popular expositions of important themes, 'meant perhaps more for the general reader than for the scholar'[1] have been coming out from eminent men. This humble contribution to that type of appreciative literature owes its origin to the kind suggestion of my teacher—Prof. C. R. Narasimha Sastry, M.A. and is written mainly on the model of his own work "Studies in Sanskrit Literature" and Dr. S. K. De's "Treatment of Love in Sanskrit Literature." The material of this essay is derived mainly from stray verses in the Sanskrit anthologies and lyrics which depict the various experiences of ancient Indian travellers. These verses have been collected together, arranged systematically with connecting links in order to sketch the traveller's experiences in the form of a continuous narrative. Only the most important and interesting verses have been mentioned, references to poems of a similar type being given in the foot-notes. Grateful acknowledgement for the translations of some verses is due to Dr. S. K. De and Prof. C. R. Narasimha sastry.

It is interesting to note that even in the earliest Vēdic and Buddhistic writings there are many references to the 'Pravāsin'. The great popularity of the 'Pravāsin' is evidenced by the fact that the twin Aśvins are compared with travellers[2] in RV. VII-29-8 which runs as follows :—

विभिद्वी चरत एकया सह प्र प्रवासेव वसतः ॥

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1. Treatment of love in Sanskrit Literature by Dr. S. K. De ; preface.
2. In RV-10-77-5 the Maruts are compared with travellers.

"With birds, two fare together with one woman; like two travellers they go on journey "[3].

It is obvious that there is already a suggestion of the romantic and adventurous life of the 'Pravāsin' in the twin Aśvins' travelling with one woman Sūryā.

Similarly, in the Buddhist secular literature much of which describes Lord Buddha's travels and teachings, it is possible to find pictures of the life of an ancient traveller though the romantic aspects of his experiences are apt to be missed here. For the present, however, these aspects of the subject have been omitted and attention confined only to classical Sanskrit literature.

Pravāsin in general, means, 'a traveller', 'wayfarer', or 'soujourner'; *i.e.* one who performs travel or 'pravāsa'. But according to the conventions of Sanskrit Rhetoric 'Pravāsa' has some romantic associations. It is defined as follows in the Sāhitya Mīmāmsā :—[4]

देशान्तरादिभिर्यूनोः व्यवधानं चिराय यत् । नवेऽनुरागे प्रौढे वा प्रवासः सोऽभिधीयते ॥

Thus Pravāsa implies the separation due to difference of locality, for a long time, of two young lovers, whose love may be either new or sufficiently mature and advanced. Therefore, the experiences of a traveller will have to be studied with special reference to his domestic situation, such as the difficulty of parting, the hardship of travelling in various seasons by foregoing the pleasures of wedded love, the promise of return, the reaction of the wife to the proposal of journey, the anxious expectation of the day of reunion, and other allied topics.

Nevertheless, those aspects of travel which have no relation to his domestic affairs, such as the enjoyment of natural beauty, the acquisition of numerous benefits and the conditions of travel in different seasons have also to be considered in order to get a complete idea of his experiences.

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3. Prof. A. R. Macdonell's translation. Sāyaṇa explains

विभिः as गमनसाधनैरश्वैः.

4. Sāhitya Mīmāmsā published in the Trivandrum Sanskrit Series; page 64

Though it is necessary to compare the ancient pravāsin with the modern traveller in order to get an idea of the pleasures and handicaps of an ancient traveller, it is not necessary to describe to the modern reader, the experience of the modern traveller. It is enough to note the marked contrast between them at every step, regarding the facilities for travel, the gravity of the circumstances in which the ancient pravāsin was placed, and in spite o which he cherished travel as an ideal in life.

It is needless to mention that railway, post, buses, steamers, aeroplanes, up-to-date hotels and newspapers have all made travel very enjoyable to mankind. Many of the horrors that an ancient traveller had to experience have become things of memory in the civilised world.

But the poor ancient pravāsin had to walk most of his way carrying his bag and baggage along the rugged village roads. It would be his greatest good fortune if a courteous cart-driver gave him a lift for a short distance. He had no torches to guide him at night if he did not reach a village before nightfall. The stars and the Moon were his only guides. He had not the pleasure either of writing or of receiving letters; nor could he be sure of a comfortable reception when he had to rest. He had, every day, to find a village to rest in before sunset but there were no hotels or inns to provide him with well furnished rooms and a savoury dinner whenever he was in need. He had to request some one in the village to allow him to sleep, in the outer corridor or the open pavilion of the house, exposed to terrible cold sometimes. Even this, would, more often than not, be refused[5] for fear of the public comment or scandal which it might give rise to. Lastly, his own anxiety regarding the state of affairs in his house would be great. No one could tell him about his "sweet home". Like the silken cloth of a flag carried against the wind, he would be moving forward but his heart would ever be fluttering back.

In ancient India, even under such conditions, travel was very common. The adventurous spirit of the people never permitted them

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5. *Cf.* ग्रामेऽस्मिन्पथिकाय पान्थ वसतिः Etc., *S. R. B.* Pp. 343-92, and such other verses.

to settle once for all in any place. A merchant, bent on prospering in business, a scholar, intent on acquiring knowledge or defeating a rival in debate, a king or prince, engaged in '*Digvijaya*' (world conquest) and a saint, eager to bathe in the holy rivers and visit the innumerable temples all over India; thus every one had some object or other in taking to travel. Pilgrimage as a religious practice might have been instituted in order to encourage travel as much as possible. The importance of travel in securing breadth of vision and a sympathetic outlook on life is indicated in the following verse.

यस्तु सञ्चरते देशान् यस्तु सेवेत पण्डितान् । तस्य विस्तारिता बुद्धिस्तैलबिन्दुरिवाम्भसि ॥

(S. R. B; P. 98.)[6]

This poem is a sequel to another verse in which the nature of one without travelling experience is indicated. It runs as

यो न सञ्चरते देशान्यो न सेवेत पण्डितान् । तस्य सङ्कुचिता बुद्धिः घृतबिन्दुरिवाम्भसि ॥

(S. R. B; p. 98)

Whereas the mind or outlook of a man without travel experience is compared to a drop of ghee put in water, (which shrinks and becomes smaller), the mind of an experienced traveller is compared to a drop of oil on water which expands and spreads easily.

It is for this reason that travel was recommended in general to all classes in spite of the great risks it entailed. And quite naturally the traveller, who ventured to set out under such difficult circumstances, has been very popular in Sanskrit literature. Apart from the innumerable references to 'Pravāsa' in the famous dramas and Mahākāvyas[7] we have, in the anthologies, special sections in which poems about the traveller and his pining wife are collected.

Travellers are classified into six groups according to the season in which they travel as Vasantapathika, Grīṣmapathika, etc. Their

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6. S. R. B. = Subh̄ṣitaratnabhāndāgāra, N. S. Edition, 1935.
7. It is to be noted how the idea of 'Pravāsa' has given rise to the famous lyrical masterpiece of Kāḷidāsa and several other kāvyas.

experiences in these seasons are picturesquely described in the verses under those sections.

The pleasures and pains of travel are briefly summarised in this poem :--

तीर्थानामवलोकनं परिचयः सर्वत्र वित्तार्जनं नानाश्चर्यनिरीक्षणं चतुरता बुद्धेःप्रशस्ता गिरः ।
एते सन्ति गुणाः प्रवासविषये दोषोऽस्तिचैको महान्यन्मुग्धामधुराधराधरसुधापानंविना स्थीयते॥ [8]

" Beholding (visiting) sacred places, winning acquaintances everywhere, earning money, seeing various wonders, keenness of intellect, excellence of speech ; all these are the benefits of travel, no doubt, but there is one great drawback and that is, one has to be without the nectar of the lips of one's sweet-lipped innocent wife ".

Along with the spirit of adventure and the desire for material gains, other circumstances of a domestic nature were also, not infrequently, the cause of travel. For instance, how could a poor man without any income suffer the taunts of his wife at home? And how could one who incurs the displeasure of his king afford to remain in his house ? Such unfortunate people had to go abroad even though the spirit of adventure was lacking in them. But, when once they went out they would surely appreciate the benefits of travel and think of their domestic mishaps as blessings in disguise. This is incidentally suggested in a poem which shows also the contempt with which a ' stay at home,' afraid to take the risks of travel, is regarded.

आकिञ्चन्याददतिपरिचयाज्जाययोपेक्ष्यमाणः भूपालानामननुसरणाद्बिभ्यदेवाखिलेभ्यः ।
गेहे तिष्ठन्कुमतिरलसः कूपकूर्मैस्सधर्मा किं जानीते भुवनचरितं किं सुखं चोपभुङ्क्ते॥ [9]

" Being disregarded by the wife owing to poverty and too much of familiarity, being afraid of everyone for not being in good terms with the king, who indeed, that sits idle at home like the tortoise in a well, knows the whereabouts of the world or enjoys any happiness ? "

8. S. R. B. ; p. 98. The apparent redundance in the last quarter of the verse will have to be cleared by construing मधुराधरा as a compound qualifying adjective.

9. *Ibid*. p. 98.

Whatever be the cause and aim of the journey, the first obstacle that the traveller will have to overcome is his wife's prohibition. Even when travel was designed as an escape from her harsh treatment she alone would come forward to prevent him from going; not of course, with a promise to alter her behaviour as may be expected, but only with sobs and pleadings as to her own future.

It is very interesting to study how Sanskrit poets describe the way in which various types of women react to the news of their lovers' travel. Only a few verses can be given as illustrations. A virtuous and obedient wife thinks :—

कल्यं खलु खरहृदयः प्रवत्स्यति प्रिय इति श्रुतं जनतः ।
भगवति वर्धस्व निशे तथा यथा कल्यमवे नोदेति ॥ [10]

" My hard-hearted lover, they say, is to start early morning. I pray thee, Goddess Night, do thou grow so long that there might be no dawn at all "[11]. The epithet '*kharahṛdaya*' however, is intended as a slight rebuke on account of his adamantine resolve to leave her behind so soon after marriage and start on a journey. Here is another picture :—

यामीति प्रियपृष्टायाः कान्तायाः कण्ठवर्त्मनि । वचोजीवितयोरासीब्दार्हिर्निस्सरणे रणः ॥ [12]

" When the girl was addressed by her husband, about to take leave of her, there was a great fight between 'words' and 'life' in her throat as to who should first come out ". How beautifully is the girl's choking sensation due to grief, depicted in this small verse !

The next event in the chronicle of the traveller's departure is that where the wife induces her companions to persuade him to stay and cancel his journey. Here is a verse which depicts how a wife explains her hopeless condition to her companions.

कान्तो यास्यति दूरदेशमिति मे चिन्ता परं जायते लोकानन्दकरो हि चन्द्रवदने वैरायते चन्द्रमाः ।
किञ्चायंवितनोति कोकिलकलालापो विलापोदयं प्राणानेव हरन्ति हन्त नितरामारामन्दानिलाः॥[13]

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10. Gāthāsaptas'ati (henceforth abbreviated as G. S.) I-46. The Sanskrit version is quoted for the convenience of readers.

11. C. R. Narasimhasastri's translation.

12. S. R. B. p. 329.

13. S. R. B ; p. 330

"That my husband is going to a distant land is a source of great anxiety to me. Even the moon who pleases the whole world, is becoming an enemy. Moreover, the melodious voice of the Cuckoo seems to spread lamentation. And the slow breezes in the garden take away, as it were, the very life". The companions of the 'heroine' are known for their cleverness and artistic taste. They put forth many arguments in such a skilful and emotional manner sometimes, that the idea of travel is at once postponed indefinitely. Thus one of them questions the traveller who intends to fetch money.

"त्यक्त्वा रत्नमयीं प्रयासि दयितां कस्मै धनायाध्वग ?"[14]

The suggestion implied is 'Let alone the foolishness of going out for money even while having a '*Ratnamayī*' (Made of precious things) wife. Even granting that you are going with the good purpose of bringing wealth in order to provide for future luxurious living, for whom is the money required? (suggesting, of course, that the 'Ratnamayī' dayitā will have breathed her last, wasting her youth, as a result of separation).

Another servant-maid suggests the love-lorn condition of her by mistress in this way:—

मा गच्छ प्रमदाप्रिय प्रियशतैर्भूयस्त्वमुक्तोमया बाला प्राङ्गणमागतेन भवता प्राप्नोतिनिष्ठांपराम्।
किञ्चान्यत्कुचभारपीडनसहैर्यत्नप्रबद्धैरपि त्रुट्यत्कञ्चुकजालकैरनुदिनं निस्सूत्रमस्मद्गृहम् ॥ [15]

"Beloved of women, pray, do not go; I have told you again and again with a hundred endearments; The young girl experiences immense misery (even) if you go to the outer corridor; Moreover the threads of her garments, though tied with effort and capable of holding fast the weight of her breasts, break every day, as a consequence of which our house is exhausted of the stock of threads." The implication of the last quarter is that her breast is developing every day and that she is in the prime of youth.

When of course the resolute traveller does not yield to the persuations of the companions, he is forced to meet a direct attack

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14. *Ibid* या बिम्बौष्ठरुचिः Etc.
15. *Ibid*. p. 330.

from his wife. The situation of meeting a beloved before parting is, indeed, very pathetic. Behold a wife waiting to meet her husband who has proposed to start on a journey! Can there be a greater barrier than this to a traveller? Her very appearence and look, at times, make him postpone his journey. Thus runs a poem :—

आप्रच्छनविच्छायं जायाया मुखमवेक्षमाणेन । निर्गन्तुमेव नेष्टं शोकनिगडितेन पथिकेन ॥ [16]

"Beholding the face of his wife which was pale as he bade farewell, the traveller, who was fettered by sorrow, never desired to go".

It is evident that the Pravāsin has to face not only her harsh words regarding his neglect of her (though he may not intend it) but also the complicated mixture of her emotions. Fear, anger, repentance (at her trust in him), despair, a tone of revenge, in some cases, in the form of a threat (that she also would not mind to go astray from righteous behaviour), all these and various other moods are found mixed in her at that time. So that a husband will hardly be able to pacify all these. He may be able to meet her anger, but never her pathetic and fear-striken looks. No reason will convince her. And to his great disadvantage he is not by nature capable of appealing to her emotions, whereas he is easily carried away by her behaviour. When such is human nature it is easy to imagine how much of fortitude and skill is required to overcome the obstructions of the wife at home and go on travel. A poem of Amaru depicts beautifully the first effect of the news of her husband's journey on the wife when he is before her :—

कान्ते कथंचिद्गदितप्रयाणे क्षणं विनम्रा विरहार्दिताङ्गी ।
ततस्तमालोक्य कदागतोसीत्याख्याय कान्ता मुदमाससाद ॥ [17]

"When with difficulty he informed her of his travel, she sank down for a while her limbs being pained by thoughts of separation; then looking up (again) "when did you return?" she said, and was immensely delighted." The husband reveals hesitatingly that he wants to go on travel. Immediately his wife sinks down, and

16. G. S; V—100

17. This poem is attributed to Amaru in the Sūktimuktāvali; For other verses *cf* S. R. B; p.329—31.

faints and feels even the pain of a minute's separation equal to years, so that, when she lifts her head and looks at him again she thinks that he has returned from travel and becomes immensely glad.

The dialogue between the pravāsin and his wife[18] at this time is very interesting. "When it takes about a hundred days to reach the destination, this is how the traveller's wife questions him; "Oh! beloved, when wilt thou come back? At the end of this watch (three hours)? In the midday? Even after that or is it after the whole day is gone?" Thus the artless maiden stopped his journey with sobbing words accompanied by a shower of tears"[19]. There are many more verses of this type[20]. But only a few can be cited here:—

A sober-minded girl says rather prosaically:—

गच्छ गच्छसि चेत्कान्त पन्थानस्सन्तु ते शिवाः। ममापि जन्म तैत्रव भूयाद्यत्र गतो भवान् ॥ [21]

'If you have to go, my dear, well, go on, let your path be auspicious (*i.e.* free from danger): let me also be born in the place to which you now proceed."

She s ays mo re expressively than suggestively that his journey will result in her death and pr ays as a devoted Hindu wife that she should be born in that place to which he is now bound so that their union in her next birth may be possible.

On the other hand, here is a poem which depicts the behaviour of a j ovial young maiden:

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18. *Cf.* Sections on नायकं प्रति नायिकोक्तयः in the various anthologies.

19. *Cf.* Amarus'ataka. 12.

प्रहरविरतौ मध्येवाह्नः ततोऽपि परेण वा किमुत सकले यातेऽप्यह्नि प्रियत्वमिहैष्यसि ।
इति दिनशतप्राप्यं देशं प्रियस्य यियासतो हरति गमनं बालालापैः सबाष्पझलज्झलैः ॥

Dr. S. K. De's translation is followed and adopted.

20. *Cf.* Kāvyadarpaṇa of Rājacūḍāmaṇidikṣita. I—7, S'ṛṅgāratilaka, 17 S. R B. page. 330.

21. S. R. B. p 330—1; Subhāṣitāvali of Vallabhadeva. 1040.

हस्तमाक्षिप्य यातोसि बलादिति किमद्भुतम् । हृदयाद्यदि निर्यासि पौरुषं गणयामि ते ॥ [22]

"Where is the wonder in your casting my arms aside and going away? I shall regard it as an act of valour if you go out of my heart" A mighty challenge indeed! But how effective are the words! and how much she suggests in these lines! In fact, it is not possible to translate many of the feelings expressed in such verses. More is to be felt and imagined than can be explained or or translated.

A certain lover asks his beloved to remember him and this is the reply that he receives before starting :—

(स्मर्तव्योहं त्वया कान्ते) न स्मरिष्याम्यहं तव । येन त्वां संस्मरिष्यामि हृदयं तत्त्वयाहृतम्॥ [23]

("Remember me, my beloved :) No, I cannot; the very heart with which I could do so has been stolen by you".

Faced by such situations, the pravāsin begins, in despair, to convince his wife of the greatness and importance of his design. Sometimes all this will be to no purpose and he is forced to cancel his programme. If, however, he happens to be resolute, he passes through these preliminary arguments and expresses his decision to travel. Then comes the greatest missile. She throws aside her modesty and begins to obstruct him by stronger and more practical means. This aspect of feminine behavior, which, though contrary to the proverbial modesty of women, strikes a deeper note of pathos, is also portrayed in many verses.

लज्जां विहाय रुदितं विधृतः पटान्ते मागास्त्वमित्युदितमङ्गुल्यो मुखेऽस्ताः ।
स्थित्वा पुरः पतितमेव निवर्तनाय प्राणेश्वर व्रजति किं न कृत कृशाङ्गया ॥ [24]

"Casting aside (her) modesty (she) wept, caught the edge of her garment and asked him not to go while her fingers covered her face[25], then, standing before him she even fell (on the way) to prevent him; what, indeed, was left undone by the slender limbed one at the time of her lord's departure."

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22. Subhāṣitāvali—1041. In the case of verses cited from this work attention is invited to the notes also which are to be found at the end of the work.

23. Subhāṣitāvali (henceforth abbreviated as Sub. 1044. also S. R. B. 291—2.

24. Sub. 1045, S. R. B. p. 329—7.

25. 'Were eclipsed on the face, literally.

दृष्टः कातरनेत्रया चिरतरं बध्द्वाञ्जलिं याचितः पश्चादंशुकपल्लवेन विधृतो निर्व्याजमालिङ्गितः ।
इत्याक्षिप्य समस्तमर्थमघृणो गन्तुं प्रवृत्तश्शठः पूर्वं प्राणपारग्रहो दयितया मुक्तस्ततो वल्लभः॥ [26]

"Long she gazed on him with beseeching eyes, then entreated him with folded hands, then grasped the hem of his garment, then frankly embraced him. The pitiless deceiver brushed away all her advances and started to leave her. But she abandoned her life first and then her lover."

As contrasted with these, there are women of a more delicate disposition who were never made to act in this violent manner though the final purport of their behaviour and soft words also is no less severe. In the following verse of Amaru the behaviour of such women is beautifully depicted :—

लग्ना नांशुकपल्लवे भुजलता न द्वारदेशेऽर्पिता नो वा पादयुगे मुहुर्निपतिता तिष्ठेति नोक्तं वचः
काले केवलमम्बुदालिमलिने गन्तुं समभ्युद्यतस्तन्व्या बाष्पजलौघपूरित नदीपूरेण रुद्धः पतिः ॥ [27]

"She did not cling to the edge of his garment, did not apply her creeper-like arms to the door-way, nor even did she fall at his feet again and again or speak preventive words : At a time which was darkened by groups of clouds, the slender one prevented her husband who was out for travel by the mere flood of the river of tears."

(*To be Continued*)

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26. Amaru, 85 ; S. R. B. p. 322 ; cf. also वस्त्रान्ते करपल्लवेन विधृतः सास्रंचिरं वीक्षितः etc., Sub, 1058, Dr. S. K. De's translation has been given with a slight change.

27. Amaru—62, S. R. B. p, 329, Sub. 1057.

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THE DOUBLE-STARS AND THEIR KNOWLEDGE BY THE ANCIENT HINDUS

By H. Narayaniah

While studying the purāṇas some years ago, I felt the stories following contained some inner meanings, not apparent on the surface. I used therefore to sit and think, and make notes, every now and then, to unravel, if possible, their esoteric meaning. The effect, of these stories on my mind was that the Āryans knew some of the important double-stars as such which I believe even now. Whether I am right or wrong in this opinion I am placing my notes before the public. If these stories are correctly interpreted, I hope, they show to the readers the greatness of our *ṛṣis*.

Two stars situated so near to each other appear, on account of their immense distance from us, as a single star to our naked eyes. They can be seen as separate only by the help of a telescope. Such stars are called double-stars. The distance between the two stars appears so minute in some cases that very powerful telescopes are required to find it out. They may be optically near to each other, or be physically so connected that they revolve round their common centre of gravity, being in the latter case called binary stars. There are also triple stars and telescopic stars, and spectroscopic stars which may not be perceived even by the powerful telescope of Mount Wilson of a still more powerful one.

As the existence of double-stars and binaries was discovered by the Western astronomers only recently, the question whether our ancient Hindus knew about them, will be all the more interesting.

According to Hindu astronomers there are twenty-seven groups of stars, called lunar mansions or *Nakṣatrās*, visited, as it were by the moon in her travel round the earth every month. The term '*Nakṣatra*' denotes a body which has no motion, while the Western astronomers speak of stars as fixed stars. We know that in both cases terms are used to distiguish the stars from the planets whose motion is evident, though there is nothing in the universe, according to our ancients, without motion. The universe is called '*Jagat*' because it is always moving or progressing. Of the twenty-seven lunar mansions the first goes under the name of

'*Aśvini*', and consists of the three stars, α, β and γ Arietis The presiding deities of this group is *As'vinau*, which is a word of the dual number, and this seems to have led to a controversy among some writers, about the number of stars making up the group. The translator of Sūryasiddhānta says that the group consists of β and γ Arietis only and finds fault with Colebrooke for including α Arietis also in it. He further invokes to his aid the opinion of the Arab Manzil, which declares that the asterism is composed of two stars only and is called '*Al Sharatân*', the two tokens of the year—probably of the new year or two stars in Aries forming its horns. The said translator however, concedes that according to the later astronomers, both Hindu and Arab, α Arietis also forms the asterism *Aśvini*. α, β, γ Arictics or Hammal, Sheratan and Mesartin are said to comprise *Aśvini*.

The *Aśvinau* are represented in the Vēlas as twin deities presiding over the twilight and also as the physicians of the *dēvas*. The first, fourth, seventh and the tenth '*mandalas*' of the Ṛgvēda contain a number of hymns in their praise. In the Thirty-ninth hymn of the tenth *mandala*—a hymn by Ghosha, the daughter of Kakṣivan, they are praised as the healers of the blind, the thin and the feeble and the givers of health and youth to Cyavana. The word *Aśvinau* has in later times been used to denote the couples, heaven and earth, day and night, and so on, probably by the analogy of their dual nature.

The word '*Aśvini*', which is the name of the first lunar mansion, is of the feminine gender. So it was easy to construct a Sun myth to the effect that *Aśvini* was a nymph, who concealed herself in the from of a mare and was the mother of the twins,—the *Aśvins* by the Sun. If the three stars α, β and γ Arietis are joined together by lines, the figures thus formed will roughly represent the head of an '*Aśva*', horse or mare. The Hindu astronomers and astrologers in giving a description, probably for identification of this lunar mansion, say that it is of the form of a horse's head consisting of three stars. This star group which is in the constellation of Mēśa or Aries, is called the first, because the entry of the sun into this is marked as the beginning of the new year according to what is known as *Souramāna* or measurement

of time following the movements of the Sun, opposed to *Cāndramāna*, which has the motion of the moon for the calculation of months and years beginning from *Caitra*.

The *Aśvinau*, who during the pre-Vēdic period, were the twin sons of the nymph *Aśvini*, became to be considered during the Vēdic times as the deities presiding over the twilights. The *Aśvins* belong to a class of the dēvas and as such the length of their one day and night, is measured by our solar year (*Vide*. Māhabhārata S'antipavan, Part III. Mōkṣadharma, Chapter 231). So the twilight of which they are the presiding deities must be taken to refer to the twilight when our new year ushers in on the day the Sun enters Aries. As time went on, instead of the twilight of the day of the dēvas, it seems to have been wrongly appropriated to our twilight of every morning. This must be wrong, for the *Aśvinau*, from their position, can be at the dawn, only on the day the sun enters Aries at the beginning of every solar year. The Arab Manzil, which speaks of the two tokens of the year, seems in a way, also to support the view that what the twilight or dawn meant was that of the first day of our solar year, the two tokens being the two stars that appear at the dawn on that day. It is also clear that on the Solar New year's Day, when the Sun enters Aries, the stars of *Aśvini* will be in front of him. Hence the *Aśvinau* are represented as the harbingers of '*Uṣas*' or dawn, which to the dēvas is the dawn of their day. From this we understand that the *Aśvins* are permanently connected, both as the twin sons of the *Aśvini*, the nymph, and as the presiding deities at the dawn, that brings in the new year with the first lunar mansion, *Aśvini*.

The *Aśvins* are never mentioned other than in the dual number. They are inseparable twin brothers—*Aśvinau*. Some of the other names of these twins are *Gadūgadau Svarvaidyau Abdhijau Nāsatyau Aśvini-stuau* etc. all in the dual number. They are always said to be young, beautiful and bright and to have been born at the churning of the ocean. That is another story in which the birth of the universe is described in an allegorical or esoteric language. The ocean represents what is called the primeval waters, that is the world matter in the condition in which it existed millions of aeons prior to the formation of the nebulous systems. The churning of the

ocean represents the play of the dynamic and other natural forces hidden in that inconceivable, *anirvacaniya Mūla prakriti*, which took first the form of nebulœ and finally gave birth to the starry systems.

Whatever may have been the origin of the name *Aśvinau* and its significance, it seems certain that with the adoption of astronomy as a separate science or subject of study, it became to be associated with the group of the three stars α, β and γ Arietis.

It has been the fashion, as in the Western countries in later times, to name the important stars and other heavenly bodies after the names of sages and dēvas; '*Koundinya*'—the star, 'Sirius', '*Agastya*'—'Canopus', '*Śukra*'—'Venus', *Bṛhaspathi*'—'Jupiter', are some cases in point. It is not therefore strange if the name of the physicians of the dēvas, *Aśvinau*, was given to the chief star in the first lunar mansion; and this seems quite probable.

Most of the lunar-mansions comprise each a group of stars and in each of these groups one star is known as '*Yogatāra*' or the chief star. The '*Yogatāra*' or the junction star is not necessarily the biggest in the star group, but perhaps the one which is nearest to the path of the earth round the sun, the ecliptic. While Colebrooke asserts that α Arietis is the chief star, the translator of Sūryasiddhānta says that the chief star is β Arietis. It is a fact that γ Arietis is the nearest to the Ecliptic. On enquiries made it is learnt that that star which is the biggest amongst those that are nearer to the ecliptic, though not the nearest, is the *Yogatāra*. On this basis Colebrooke is correct in holding that α Arietis is the *Yogatāra*.

As the word *Aśvinau* is in the dual number the translator of the Sūryasiddhānta seems to conclude that the asterism contains two stars and that they are β and γ Arietis. But the names of the several asterisms or lunar mansions do not denote the number of stars in each of them. He, however, shrewdly remarks that the name *Aśvinau* makes us expect two stars, but falls, in my opinion, into an error in his conclusion, for the evident reason that the asterism *Aśvini* contains admittedly three and not two stars. *Nakṣatra-Cūdāmaṇi* which gives the description of the twenty-seven lunar mansions, says that the first mansion *Aśvini*

which is of the form of a horse's head, contains three stars. And all Hindu astronomical works are agreed on this point.

As *Aśvinau* are said to be the twin sons of the nymph, who had hidden herself in the form of a mare, in the first lunar-mansion, and as they are always mentioned as twins and never individually, we are led to believe that the twins are inseparably connected with each other. *Nakṣatra Cūdāmani* lays down, in order to minimise the evil effects of the star *Aśvini*, that an image representing the twin deities with two hands, should be etched on one and the same golden plate and worshipped and two brahmins fed. This again shows that in the author's opinion, which is based on astrological saṁhitās, these deities are inseparable twins.

We now know also that each of the stars α, β and γ Arietis is itself a double-star. I have always felt that the story of the birth and parentage of the twins, their name *Aśvinau*, their abode and their appearance in the dawn of everyday of the dēvas, as harbingers of the Sun, had been purposely invented or manipulated to involve the fact of the two stars, appearing as one, in mysticism. Why such a method was adopted, I shall endeavour to explain later on. The story of *Aśvinau* led to the anxiety to obtain the knowledge of the double stars by our ancients.

Let us for a moment translate ourselves from the *Aśvins* to what is known as '*Saptarṣimandala*' or the region of the seven ṛṣis or the 'Ursa-Major' or the 'Great Bear.' Three out of the seven stars form, as it were, the tail of it. The middle star of these three, which the Western astronomers have named 'Mizar', is known as '*Vasiṣṭārundhatī*'. Note the two names clubbed together to denote the name of one star. Vasiṣta, one of the seven great ṛṣis was the spiritual preceptor of Rāma, son of Daśaratha, king of Ayodhya, and is believed to be the author of the popular work, 'Vāsiṣta-Rāmāyaṇa', a well-known treatise on yoga and Vēdānta. Arundhatī is his wife, and is regarded as the highest pattern of conjugal excellence and wifely devotion and chastity. Her attachment to her husband is proverbial. On the first night of the day of marriage of a Hindu, the married couple is shown the star *Vasiṣṭārundhatī*'. The idea is that the husband and wife should have a long, happy and smooth married life and be

as inseparable as that ṛṣi and his spouse. Every Hindu husband and wife, to whatever caste they may belong, are made to observe this ceremony on the night of their marriage and are asked to pray for the blessings of this ṛṣi and his wife.

This star again is a double-star and a binary. While our forefathers represented the star in Arietis as inseparable twin brothers, they have represented this star in Arietis as inseparable husband and wife. With this story and its significance our suspicion in the direction suggested by me should grow stronger, for the facts are very peculiar.

In this connection an objection may be raised that the small star, bearing number eighty in the star atlas by R. A. Proctor, and which is very close to Mizar and visible to the naked eye must be the star *Arundhatī*. This cannot be, for that small star numbered eighty is known as '*Sthūlārundhatī*', that is a star on finding or locating which, one will have to search for the real '*Arundhatī*' close to it. I know it for certain that this has been the practice in directing any one to find out *Arundhatī*, and no one to my knowledge these sixty years has ever even hinted that this star numbered eigty was the real '*Arundhatī*'.

It must be noted here that there is, what is called *Arundhatī-darśana nyāya* in the Hindu Nyāyaśāstra—Logic. The practice is, as has already been pointed out, to direct the star-gazer to the star close to the real *Arundhatī* and when he sees it and says that he knows it, then to tell him that it is not the real star and that he should look to the real one at a place very close to the one first pointed out as *Arundhatī*. This small star numbered eighty has always been called as '*Sthūlārundhatī*' to direct one's attention. Śrī Śaṅkara in his bhāṣya in the eighth sūtra of the first adhyāya of the first pada of Brahma Sutras refers casually to the *Stūlārundhatī nyāya*.

We know now that this star Mizar, *Vasiṣṭārundhatī* is a beautiful double star and a binary. With even a three inch telescope one can clearly see this star separating itself into two tiny sparkling stars, like scintilating diamonds kept side by side. The word *Arundhatī* means, according to Professor Deussan, set round. Does not then the very meaning of the word show that in

naming it, they must have known that the two stars were revolving round a common centre, and that they could not, owing to their mutual attraction, separate themselves? To a distant star, which is one to the naked eye, they have given two joint names, and the names denote an inseparable husband and wife. Why should they, who wanted to perpetuate the memory of the names of the loving husband and wife, go all the way to that distance, leaving alone millions of other stars and hit upon a double star and a binary? This certainly would not have been an accident.

Let us again fly from the 'Great-Bear' to the 'Southern-Cross', which the people of Australia will, it is said by Max-Oral, be gazing at with wonder night after night. There, in the constellation of Centaurus is the star α Centauri. This is known by the Hindu astronomers as 'Triśaṅku.' According to traditional myth and legend King Triśaṅku who was ruling a large kingdom in India performed a celebrated *Yajña* or sacrifice by the help of the great ṛṣi Visvāmitra, and spent enormous wealth in bringing it to a successful termination. The sage, Visvāmitra, who possessed unbounded and extraordinary yogic powers, sent up the king bodily to *Svarga* (heaven), the blissful abode of Indra and other dēvas. Indra observing this intruder hurled him down but Visvāmitra arrested his fall by saying, 'Stop there' and thus helped him to stay at a short distance from *Svarga* from which he had fallen and created for Triśaṅku another *Svarga* of equal magnificence. Triśaṅku like Indra is the master of this new world. So that the *Svarga* proper in which Indra with his dependent dēvas lives and the other which is the home of Triśaṅku, are situated according to the story side by side. α Centauri, the star nearest the earth, is a beautiful double star and the two stars comprising it are both of the second magnitude.

The point is not whether this story is true and believable and whether the power of creating another world claimed for yoga is sustainable, but whether it is not probable that the ṛṣi that saw it, has invented an interesting story in narrating his discovery.

Generally the expression *Triśaṅku-Svarga* denotes the position in the affairs of a person, which is neither here nor there. From this we may infer that the ancient Hindus also knew

that α Centauri was hanging between the earth and the starry region proper.

Let us now turn our attention to the seventh lunar mansion which goes under the name of *Punarvasu*. This word again is one of the dual number and consists of two separate words. *Punar* and *Vasu* clubbed together. Because the word is one of a dual number the learned translator of Sūryasiddhānta says that this asterism consists of only two stars, namely α and β Geminorum. The words *Punar* and *Vasu* literally mean, again a Sun *i.e.* double Sun. This meaning of the word cannot apply to the two separate stars, Castor and Pollux, as there are any number of bright stars with the same and even lesser interval between them. Kāḷidāsa in Raghuvamṣa 11-36 says that the brothers, Rāma and Lakṣmaṇa while entering the capital city looked as if the two deities *Punar* and *vasu* had descended to the earth, "*Gamgata vivadivah Punarvasu.*" This *Yogatāra* or junction star in this asterism is said to be α Geminorum, which is a very fine double star. The knowledge that *Punarvasu* consisted of two stars, like two inseparable brothers, seems to have been common among the educated people of that time. The asterism, according to *Nakṣatra Cūdāmaṇi*, consists of the stars α and β Geminorum and three other stars between these and the ecliptic, giving them the form of a house—*Grihavath Punarvasu panca tāra*—or according to another authority *Punarvasu thatakam panca*. If the asterism be taken to consist of only two stars then this and the other works would say two stars (*Dvitāra*) and not five (*Panca*) stars. So that the word *Punarvasu* was never intended to mean two stars only or two out of the five. Moreover the names of the asterism do not show the number of stars in them. In selecting the *yogatāra* in the several lunar mansions, the nearest star of the group is taken, as has already been said, on one side or other of the ecliptic. The smaller stars may happen to be nearer to the ecliptic than the others. α Geminorum has been accepted as the *yogatāra* and this is a double star. The Grecian astronomers have given the name Gemini, which means twin brothers or sisters to the two bright stars α and β Geminorum, which they termed as Castor and Pollux. The idea of twins represents a double

in the womb and not two different brothers or sisters born at different times. The Grecians must have borrowed the whole or a portion of astronomical knowledge from the Hindus and finding *Punarvasu*, a word of a dual number, have taken these two stars and called them the twins, Castor and Pollux. The constellation itself has been named by them after Gemini.

Divesting the stories of their mythical garb we find that,

(1) 'α Arietis' is the twin '*Aśvinau*'

(2) 'Mizar' of the Great Bear is '*Vasiṣṭārundhatī*'

(3) 'α Centauri' in the southern constellation is the Centaurus '*Triśaṅku*.'

(4) 'α Geminorum', is '*Punarvasu*' or a double sun.

The story woven round Arietis goes to show that the author of the story should have known that the star was a double star. If it be said that *Aśvinau* included the two stars α and β or β and γ Arietis, the term twin would not have been used. These are far apart and could not have been nearer to each other some three or four thousand years ago. The word twin expresses the idea of very close proximity and similarity. In addition the twins *Aśvinau* are inseparable. The case of *Arundhatī* cannot but strongly impress on any one, that my suspicion is well-grounded. That of *Triśaṅku* is also clear. Considering the case of *Punarvasu* the meaning conveyed by the word is very significant. If a word, to include both α and β Geminorum, which are at a great distance from each other, was wanted, the language was rich enough to supply an appropriate one, and one which clearly means what it is intended to convey 'again a Sun' would not have been used or coined for the purpose. It must also be noted that all the stars referred to above do not belong to the class of stars which are accidentally thrown nearly into the same visual line, but are real double stars, whose circulation is influenced by mutual attraction. It is my sincere belief that a plausible case has been made out at least for further investigation.

It is notorious, that in those olden days it would have been the height of folly and heresy if any one had attempted to tell the orthodox people that what appeared to the naked eye as single star, was really made up of two separate ones, though

there existed no institution like the Gregorian or Spanish Inquisition. Such a great man as the learned author of Sūryasiddhānta had to declare to the world, the motion of the earth round the Sun in an indirect way. For, the then Indian world was not prepared for such an astounding astronomical revelation. It must have been this fear of orthodoxy that made them invent these stories. In various Indian writings this method of representing certain truths by means of stories, has been purposely adopted as is too well-known.

We know that the first telescope was invented in Europe in 1608 A.D. by Galileo and so far our present knowledge goes there is nothing to show that any such instrument existed in ancient India or in any other country, with which our ancients had intercourse, although in the Hoysalesvara temple at Halebid in Mysore a thirteenth century sculptor is said to have portrayed a telescope, far earlier than Roger, Bacon or Galileo. In Europe the first discovery of double-stars was made only in 1802 by Herschell and ancient India of the Vēdic period could not have made use of these discoveries of yesterday.

Whatever it may be I want those of my countrymen who have leisure and inclination to ponder over these notes based on the stories known to almost every Hindu and to find out if there are any other stories or cases to the point and successfully to work them out and see if my inferences are correct.

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STUDIES IN BIRD-MYTHS — NEW SERIES NO. XI

On An Ancient Indian Ætiological Myth about the Origin of the Common Indian House Crow's Habit of Looking Sideways

BY THE LATE PROF. SARAT CHANDRA MITRA, M.A., B.L.

THE common Indian House Crow (*Corvus splendens*, Viell.) is one of the most familiar birds of the countryside and is found throught the whole of the Indian Empire. In my Studies in Bird-Myths, No. XI—On an Ætiological Myth about the Indian House Crow and Studies in Bird-Myths No. XXVI—Further Notes on the Bihari Myth about the Indian House Crow, which have been published in this Journal Vol. XIV. Pp. 143-144 and XIX Pp. 314-315, respectively, I have described a Bihari ætiological myth explaining the origin of the Indian House Crow's habit of pecking at the tails of cats. In this paper, I publish an ancient Indian ætiological myth which explains the origin of the Indian House Crow's habit of looking sideways at things which excite its curiosity.

Both in the *Rāmāyaṇa* and the *Narasimha Purāṇa*, it is narrated that, while Sītā was living an idylistic life with her husband Rāma in the Daṇḍakāraṇya before she was abducted by Rāvaṇa, the demon-king of Ceylon, she was, one day, sleeping beneath the trees and Rāma with a bow and arrows in his hand was keeping watch and ward over her. It so happened that an impertinent house-crow which was perching on the branches of the tree over-shadowing her flew down from that tree and pecked at the breast of Sītā. Seeing this, Rāmcandra shot an arrow at the saucy crow's head, which blinded it in one eye. Since that time, the Indian House Crow has been blind of one eye. Whenever its curiosity is aroused it looks sideways on account of its possessing only one eye.

Zoologists can tell us from an examination of the anatomical structure of the Indian House Crow whether or not this bird is actually blind of one eye. But there can be no doubt that it possesses the peculiar habit mentioned above.

From a study of the foregoing myth,[1] we find that:—

(1) The ancient Hindus were careful observers of the habits of the birds of their country-side.

(2) They must have noticed the peculiar habit which the Indian House Crow possesses of looking sideways at things or persons that arouse its curiosity.

(3) As they were ignorant of the anatomical structure of this bird, and of its physical peculiarities which made it look sideways, they thought that it must be blind of one eye.

(4) They, therefore, fabricated the foregoing ætiological myth to account for the origin of this bird's supposed blindness of one eye.

(5) As Sitā was lying upon the ground and sleeping soundly, the House Crow, which was perching upon the branches of the over shadowing tree, must have mistaken her for the dead body of a human being and, therefore, flew down from its perch to peck at her breast.

(6) In common with the Jungle Crow (*Corvus macrorhynchus*) the Common House Crow (*Corvus splendens*) also possesses the afore described habit of pecking at the flesh of dead men and beasts.

(7) The Sema Nāgās, who are a Mongoloid people living in the hill tracts of Assam, must have noticed this peculiar habit of the Jungle Crow and, most likely, of the Common House Crow.

(8) The Sema Nāgās of Assam have also fabricated an ætiological myth to explain the origin of this peculiar habit of the afore mentioned Indian Crows.

(9) This Sema Nāgā ætiological myth entitled "*The Fairy Wife*".[2] It is as follows: Once upon a time, there lived two brothers, of whom the elder married an ugly sky-maiden; while the younger brother took a beautiful girl of the same class as his wife. Thereupon the elder brother became jealous of his younger

1. ***Indian Nature-Myths.*** By Srimati Sovana Devi. London: Macmillan & Co. Ltd., 1919. Pages 22-23
2. ***The Sema Nāgās.*** By J. H. Hutton, M. A., C. I. E., I. C. S., London, Macmillan & Co., Ltd., 1921. Pages 329-330.

brother and wished to marry the latter's beautiful wife. With this object in view, the former killed the latter and proposed to marry his widow. Whereupon she said to her brother-in-law: "O sir! Before I shall marry you, you should kindle a fire for me." When this was done, and the smoke began to rise upwards from it, she went up to her paternal home in the sky by means of this rising smoke. After her arrival there, she gave birth to a son who desired to return to his paternal village on the earth below. To enable him to come down from the sky, his mother tied a cord round his waist and slowly lowered him down. While this was being done, a Jungle Crow came and cut the cord in twain, whereupon the boy fell down to the earth and was smashed to pieces. The Jungle Crow flew down and began to peck at his mangled corpse. Since then, the Crows have possessed the habit of pecking at and feeding upon the dead bodies of human beings and beasts.

(10) From foregoing ancient Indian myth, we also find that the semi-divine Rāmacandra was devotedly attached to his wife Sitā and, therefore, kept watch and ward upon her even when she slept.

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REVIEWS

Advanced History of India (Hindu Period)—By Late Prof. P. T. Srinivasa Iyengar, M.A. Revised and Edited by Gurty Venkata Rao, M.A., LL.B.—Andhra University Series No. 27. Price Rs. 8-8-0.

It is unfortunate that this book could not be published while the author was alive. He was pre-eminently a scholar, his writings being characterised by brevity, crispness and sound judgment. Personally I had the highest regard for him. In this work he has crystallised the results of his research for over four decades conducted by in the cultural horizon of south India. His other works, the Age of the Mantras and the Stone Age in India are well-known. It is the privilege of the Andhra University and as its distinguished Vice-Chancellor, Sir Dr. Chittoor Ramalinga Reddy says, a pious duty to publish this work which owes its origin to the scholarship and research of one of the most illustrious principals of Andhra Desa.

The chief differences between the Dasyus and the Āryans was one of cult and not of culture or race. The Vēdic rites developed from pre-Āryan ones. Āgamas were evolved from ancient Dasyu practices and theories. The author struck a new note in the treatment of ancient Hindu history. He claimed the whole of India more or less as Dravidasthan. For, the Āryas according to the Vēdic references and the modern interpretations of the Vēdic terms differed from Dasyus only in methods of worship. The Vēdas according to Indian usage comprised four Vēda Samhiāts or compilations of mantras in prose (*yajus*) and verse (Ṛk.), and numerous Brāhmaṇās or prose treatises on Vēdic rites, some of which latter have alone escaped the ravages of time. The Samhitas are a kind of *Vade meccum* each intended for use only by one class of sacrificial priests. The period between 1,000 B. C. to 600 B. C. was a period of great literary activity. The discussion of the rise of Magadhā, the Mauryan Epoch, the tangled skein of dynasties both native and foreign, the age of many Emperors between the fourth and the sixth century A.D. with their cultural activities and the beginnings of internal conflicts between 600 A. D. to 900 A. D. is very learned and scholarly. We congratulate the Andhra University on this excellent publication. S. S.

Amarāvati Sculptures in The Madras Government Museum—By C. Sivarāmamurti, M.A. Bulletin of the Madras Government Museum. Edited by the Superintendent. New Series.—General Section. Vol. IV. Price Rs. 14-8-0.

To complete the collection of the Amarāvati sculptures it is very much to be wished that the important collections in the

British Museum will be transferred to the Madras Government Museum where a full set will be made available for inspection and study. It is interesting to remember that sculptors of Amarāvati in the second century B. C. followed habitually the practice of those of Bārhut of inscribing figures representing particular yakṣas with their names. It is to the credit of Mr. T. N. Ramachandran that a definite and systematic arrangement of sculptures was commenced by him and that was completed by Mr. Sivaramamurti. To understand and appreciate the value of the antiquities such as those of Bārhut and Amarāvati sculptures is necessary a correct perspective of the culture from which that has sprung. Consequently their art, iconography and symbolism have to be studied in close relationship with that ancient Indian culture out of which Buddhism and Jainism and more directly modern Hinduism alike sprang. And as Mr. Gravely remarks, Mr. Sivaramamurthi makes a suggestive contribution to the problem of the origin of the indigenous Buddha image and the sculptures as illustrations of contemporary life and legend relating to episodes and articles as could be secured from the passages found in Sanskrit and Pāli literature of the time. In these pages are found the characteristics of progress and development of different schools of Indian art from the Sunga sculpture at Bārhut to the Cāḷukyan and Pallava sculptures of early medieval times.

The Amarāvati Stupa was discovered by Colonel Colin Mackenzie in 1797 on the Southern bank of the Krishna river in the Guntur District. The Amarāvati Stupa is a glorious monument of the S′ātavāhana period. We are not concerned whether the stupa was peculiarly Buddhist. They are equally important to the Jains and *Caitya* meant religious buildings as well. The stupa can be traced back to the funerary structure of the primitives. The earliest stupas such as we see in the the carvings of Bārhut and Sānchi were very simple in structure and the later ones developed and evolved into very gorgeous monuments. All these are beautifully recounted and excellently illustrated in the work under review. It leaves nothing to be desired: contains a full index and photographic illustrations. We congratulate Mr. Sivaramamurthi and the Superintendent of the Madras Government Museum on this splendid work.

S. S.

Important Inscriptions from the Baroda State. Vol. I.—By A. S. Gadre. S′rī Pratāpasimha Mahārāja Rājyabhisheka Grantha Mālā. Memoir. No. II. Price. Rs. 5-7-0.

TWELVE important epigraphs which are published for the first time in this memoir throw much light on the history of Western India and its social and economic institutions. As I have remarked on a former occasion there is considerable scope for the activity of

of archæological department in Baroda and the excavations conducted at Kamrej, Amreli, Dvārakā have brought to light a number of vestiges of ancient Gujarat. Systematic investigations are bound to yield much more useful results. The coins of the Western Kṣatrapas and the copper plates of the Valabhi rulers who ruled between the fifth and the seventh centuries A.D. and the wealth of topographical references are sufficient justification for the work of the department. The records published here comprises the period betwen 200 A.D. and 1736 A.D. The Mūlavāsara Stone Inscription of the Mahākṣatrapa Rudrasena I dated 200 A.D. which was first noticed in the Bombay Gazetteer by Bhagawanlal Indraji and then by Rapson, is the most ancient object in Dvārakā and the earliest dated record in Baroda. It is a sepulchral stele of 200 A.D. It is re-edited, freed from the later confusion and then a revised transcript given. The personalities mentioned in Inscription II, the copper-plate grant of Taralasvāmin assigned to the sixth century A.D. on paleographical grounds, are unknown to history so far. It demolishes all that has been said and accepted so for about the Gurjara grant published in the Epigraphia Indica and helps us to assign it to the right dyasty. Inscription No. III, Amreli plates of Kharagraha I found at Wāḍī among the ruins of ancient Amerli bears the seal of the rulers of Valabhi bearng the figure of a bull *couchant* and the usual legend of *Śrī-Bhṭārkaḥ*. The Valabhi kingdom extended over the Kāthiāwaḍ, Gujarat, Kachchha and Mālwa. The rulers were tolerant Hindu kings. The origin of the Maitrakas is traced and the circumstances under which Bhaṭārka the founder of the Maitrakas established his independence when anarchy prevailed on the death of the Gupta over-lord between 540 and 745 A.D. is explained. Inscription No. V, the Aṇstu copper-plate grant of Karka-Suvarṇasarṣa records the genealogy of the Rāṣṭrakūṭa Kings of the main branch up to Amoghavarṣa I and of the Gujarat branch up to Karka-Suvarṇavarṣa commencing with Govinda I and omitting the earlier rulers. Inscription Nos. VI and VII, the two copper-plate grants of the Śilāhāra King Aparājitadeva is divided into two main parts, the first of which gives only the verses mentioning the genealogy of the Rāṣṭrakūṭa kings up to Kakkala or Karkka II and that of the S'ilāhāras up to Aparājitadeva. Kaparadin I, the founder of this dynasty, helped his Rāṣṭrakūṭā over-lord Govinda III, in extending his dominions and he was naturally rewarded with the kingdom of the northern Koṅkaṇa. Thereafter the northern S'ilāhāras ruled as *maṇḍalikas* under the powerful Rāṣṭrakūṭa house to whom they were deeply attached and even when the Rāṣṭrakūṭa rule was overthrown by about 937 A.D. by Tailapa II, Aparājitadeva did not acknowledge the rule of the Cāḷukyās for a long time. Space forbids a detailed notice of each of the inscriptions edited in this monograph : yet mention may be made of the Baroda (Māṇḍvī) stone Inscription of S'rīmant Gaekwad Dāmāji Rao II, Inscription No. XII, as being the earliest

Sanskrit record of the Gaekwad family published here in full for the first time. It is dated 1736 two years after Dāmāji's uncle Māloji or Mahādjai captured Baroda. Dāmāji I's son Pīlāji was the founder of the Gaekwad dynasty in Gujarat. He made Songadh his capital and extended his sway in Gujarat. Pīlāji passed though various vicissitudes and was appointed guardian to *Senāpati* Dābhāde's minor son with the title *Senākhaskhel.* He was assassinated in 1732 A.D. and his son Dāmāji II, the hero of this incription, ruled from 1732 to 1768 A.D. He was a very shrewed chieftain and was on hostile or friendly terms with the Peshwa according to time and necessity His desire to see Marāṭha rule firmly established in Kāṭhiāwāḍ is seen in his marrying a Rajput princes of Lāṭhī when the Lāṭhī chieftain bestowed on him the taluk of Chabaria subsequently called Damngar after Dāmāji. S. S.

The Metaphysics of Value (Vol. I). General Principles and the Kingdom of Values—By K. R. Sreenivasa Iyengar, M.A.—University of Mysore Studies in Philosophy No. 2.

PROFESSOR K. R. Sreenivasa Iyengar, whose untimely death we deeply deplore, was a distinguished alumnus of the Mysore University and an unexcelled student of Philosophy. These studies are of a very high order, and have been appropriately regarded as an original contribution to the study of Indian philosophy. In this work the author has examined carefully almost all the important types of value-experience immediately after the determination of nature and characteristics of value. The first six chapters form part one of the present volume and are devoted to a discussion of the general principles and problems of valuation. The next seven chapters forming part two offer a critique of concrete value in which the operation of the general principles of value in the domain of concrete values is expounded while the last chapter takes up the thread of the discussion of general principles in this part. It is unfortunate that the expectation that this discussion would be continued in the second volume of the work is unrealised by the author and the discussion of the *summum bonum* of man as well as a consideration of the metaphysical implications or philosophical deductions of the value of theory according to him, has to await completion of his work by others. It is rather difficult to imagine of a philosophy without a stand point. The predelictions and tendencies of man will not permit it normally, yet here we find an earnest attempt to analyse the various concepts of value without any predisposition. We do not know to what extent the author has succeded in the analysis of the categorical structure of value which *per se* leads one to the acceptance of the independent reality of plural entities or whether pluralism itself is philosophically justifiable. We refrain from making any observations on the suggestions of economical and political problems

which crop up naturally here and there in the course of the discussion in the work. Liberty, equality and fraternity are very well as catch-words but in actual realisation we have found during two centuries that man is made to bend to his environments and environments are created for him often times by other men belonging to a society far different from his own. With each new discovery the world shrinks more and more and man is made to depend upon sporadic activities of inhuman monsters. If cultivation of character with the culture of the emotions and the heart were to keep pace with the development of the intellect then we should have to go back to those fountains of observed metaphysics and contact considerably more experienced with truth, fair play and justice to all. S. S.

Oneness with God—by Minocher K. Spencer. Published by the Spiritual Healing Centre, Raja Street, Coimbatore.

As Rishi Ram Ram rightly says the one becomes many under the creative impulse and the many surge back in the One and subside in the One in the course of a long evolution, and subsequently there is neither birth nor death but imagination makes it so. Religion is a matter of the heart. The dominance of intellectual education takes no care of the heart and becomes selfish. The finer grains of man and yearnings of the heart for God found in ancient Indian teachings lead to enlightenment. God gave us Buddha to enlighten us but not to make lampshades out of him. God gave us Christ not to make churches out of him. God created man so that he may become perfect and go back to Him. The struggle for existence, the anxiety of pain and happiness still continue. It is not pleasure which gives happiness nor arrogance nor pride but the realisation of God with the end of life where he dwells in the human heart and the way to realise Him is through duty, purity, knowledge, unselfish service, devotion, prayer and meditation. It is time that the universities all over the world brought the scripture of all religions under one cover and made it a university text-book. The worlds beginning from the top, with the world of *Brahma*, they come and go, but he who seeks or goes to Him, the Lord, knows birth no more, in the wake of the sayings of S'rī Kṛṣṇa in the Bhagavad Gīta or according to the Zorastrian Gathas the goal of man's life is to reach Ahuramazda's perfection. The doctrine of re-incaranation is traced in the teachings of the Greek philosophers. Pythagoras visited Egypt and India before Alexander came to India and as a result of his visit he included the doctrine of transmigration of the soul in his teachings to his followers in Greece. Ovid in his metamorphoses, an outcome of Pythagorean teaching, says:

> "Souls can not die. They leave a former home,
> And in new bodies dwell and from them roam.

Nothing can perish, all things change below,
For spirits through all forms may come and go.
Good beasts shall rise to human forms, and men,
If bad, shall backward turn to beasts again.
Thus, through a thousand shapes, the soul shall go
And thus fulfil its destiny below."

As we find in the Genesis we have to suffer before we can reach a state of complete purification, which is possible only by a continuous range of births and rebirths.

Every religion has its excellences and each is a path that leads to the same summit. Baha-u-llah's ideals are the same as those of the Freemasons, the Theosophists and the socialists, who have always dreamt of a religion of larger brotherhood. The soul hath no caste, neither any creed. It is one with the universal life, says S'aṅkara; and the Lord says "However men approach Me, even so do I welcome them, for the path men take from every side is Mine." We have to feel onenes with all. The Lord who guards us and loves us all wishes us all to love one another. The divine urge in man is towards unity of life. God is the deepest source of man's inspiration and aspiration. He is truth. We congratulate the author on the excellency of his thought and clearness of his dissertation.

S. S.

Secrets of Spiritual Life. Vol. I.—by Dr. Mohan Singh. Available from S. Sher Singh, B/2, Kapurthala House, Lahore. Price Rs. 2-8-0.

DR. MOHAN SINGH, some of whose articles have appeared in the pages of this journal, is the author of this philosophical work under review containing 407 sutras, a product of his vision and intellection trying to expound the spiritual life outside the Jagat.

Brahma is real, therefore the world of matter and objects is unreal. Man always seeks what is real, true and permanent and not what is unreal, false, illusory and transient but unfortunately what he seeks turns down to be spiritually unreal, for reality in essence is immortality. The introduction by Dr. Varadachari is very enlightening like the foreword of Prof. Radha Kumud Mookerji. Vēda is not knowledge but merely a repositary of all primitive forms of language. Vēdic consciousness is supreme intuitive consciousness, corresponding perhaps with the supra-mind of the fully developed intellectually good man. If the Vēda is not understood it is not its folly and it is very unfortunate that the Upaniṣads, the Samhitas and the Brāhmaṇas or the Ititasas, the purāṇas and the āgamas should split in a way with diverse analysis. It was indeed on that account that Buddhism and Jainism tore off from the sacrificial mysticism and consciousness of the Vēda. As S'rī Kṛṣṇa explains, it is essential to synthesise knowledge with works, sacrifice with selflessness and efficiency with meditation. Vēdānta is neither a

philosophy nor a religion nor anything which partakes more or less of the one and of the other. Sāvitri, through sheer abundance of her love, secured freedom from death and immortality for her husband. Naciketas obtained immortality from the God of death through sacrifice. Pururavas obtained immortality through the sacrifice of creative fire. In man nature grows the weakest, for man is the weakest of the animals with a most delicate and easily vulnerable physical structure, most sensitive but spiritually it is the strongest. No wonder that the highest spiritual knowledge is the clearest reflection of the ātman, the Being, in the pure, placid and pellucid waters of the chastened intellect, which does not refract, but just reflects, for the other side of that intellect is darkness. In spiritual life our goal is constantly to become creators like our Father, free, shining, powerful and knowing: to transcend the shackles which weigh heavy on us in our working and dreamy states on our mind and body, which come up against every free creative activity of ours, in the development of our personality. Brahman is a measurless non-temporal, non-spatial, non-causal point. Isvara is a measurless circle, a bulging out of a point. The world is an infinite straight line into which the circle has opened out and yet is only a tangent to the circle which touches the line at its middle point. Philosophy and art are a concave lense, so is memory. Science and history are a convex lense; mystical and spiritual experience are not a concept but a realisation is just a plain lense. Non-spiritual life refacts. Dr. Mohan Singh with knowledge and experience has chosen striking and new symbols to express his thoughts, and writes clearly and carefully in an appreciable manner. S. S.

Gautma The Buddha and Karl Marx—By Leuke. The Vijaya Publishing House, 66 ward Place. Colombo. Price. Rs. 2-0-0.

MARXISM or Dialectial Materialism believes in violence or force to see that its object is attained, while Buddhism is quite contrary to it. While such is the difference between the two systems of philosophies, Mr. Leuke in this small book attempts to bring out the similarities of these two systems of philosophies. To the ordinary reader Marxism looks to be diametrically opposite to the principles of Buddhism but a close study of Marx's famous book, Capital, makes it clear that his system also was founded on a high and noble moral basis, which in practice and manifestation took an altogether different path from Buddhim. The author rightly, we think, has not compared Buddha and Marx though the title of the book would lead one to think of such a comparison. The author has discussed the two philosophies free from bias. His account is lucid and clear. R. H. R.

SANSKRIT-ENGLISH

Amara's Nāmalingānuśāsanam with the commentary Amarakośodhāṭanan of Bhaṭṭa Kṣīrasvāmin. Critically edited with introduction, English equivalents, and Various Indices—by Vidyāsudhākara Dr. Har Dutt Sharma, M.A., Ph.D. and Dr. R. N. Sardesai, L.M.& S. Poona Oriental Series No. 43. Price Rs. 5—10—0.

OF all the commentaries numbering forty according to Aufrecht and sixty-nine according to Kavyakalakalpana, Kṣīrasvamin's Amarakośodghāṭana is the oldest and the most important one on Amara's Nāmalingānuśāsana, which is at once pre-eminent and popular among the Sanskrit lexicons. This commentary which cites fifteen lexicons, six commentaries and ten medical authorities was edited by the late Mr. Oka using six incomplete manuscripts that were older than 1622 A.D. The discovery by Dr. N. G. Sardesi of a complete manuscript of 1561 A.D. enabled the revising and correcting ot Mr. Oka's edition in respect of many important readings. Besides his scholarship in handling the commentary assigned to the twelveth century on the lexicon of the Buddhist author of the fourth century shows itself on every page of this useful edition. As many as fifty-eight interpolations in Amara's popular lexicon have been traced and shown within quotations. The list of authors and works with proper references is given alongside the unverified quotations for others to trace their source. What is of further value is the marginal note giving the English equivalent and the number of synonyms. For easy reference this edition gives the index both for English and Sanskrit words. The value of the book is inestimable to all lovers of Sanskrit. P. S. L.

Mīrālahari—By Srimati Kshama Rao. Published by the Authoress, Bombay. Price Rs. 2-8-0.

THE growing number of Sanskrit works in modern times apparently goes to prove that Sanskrit is not a dead language as it is often supposed but is as much a living language as any other language in the world. Srimati Kshama Rao, a modern authoress has written a number of poetical works and this under review is her second work so far published. The original Sanskrit commentary and the English translation are included in the work. The story of Mīrā, a devotee of the Lord Kṛṣṇa and the daughter-in-law of Rana Sangha of Mewar, a conteporary of Akbar is beautifully depicted by the authoress who has a complete command over the language which is proved by the high and noble ideas expressed in each and every line of the work. As Dr. Amaranath Jha has rightly remarked in his foreward the verses show the grace of style, the elegance of expression, the command over metrical form and the vividness of imagination. This books deserves to be studied by all lovers of Sanskrit literature. M. B. N.

The Ṛjulaghvī or Mālatīmādhava by Pūrṇasarasvati. Critically edited by N. A. Gore, M.A. Poona Oriental Series No. 83. Price Rs. 2-0-0.

PŪRṆASARASVATI has in 266 slokas summarised the well-known *prakaraṇa* of Bhavabhuti or Umvekacarya, the story of Mālatīmādhava. In this work he has inserted 18 slokas (not 19 as stated in the book) from the Mālatīmādhava itself. Certain additional information that is not found in the original *prakaraṇa*, *viz*. the names of the kings of Vidharbha and Padmāvati being Guṇavarman and Padmavarman, respectively; Mādhava being senior to Mālatī by five yers,; Bhurivasu's name being Kēs'ava; and Devārtha being the son of Mādhava, have been given in this work. A graphic description of the temples of the goddess, Karāḷa, the fight of Mādhava and Makaranda with the city guards and the indignation expressed by the ladies of the city at the prospect of the marriage of the beautiful and delicate Mālati with the ugly old Nandana are beautifully brought out. The work is written in a pleasing and attractive style and the author has exhibited his poetical skill throughout.

The book serves for a useful and a proper understanding of the *prakaraṇa*. The literary merit of this work is at a par with any of of the well-known *kāyvās*. We echo Dr. Raghavan's opinion that the book can be prescribed for study in the universities. M. B. N.

SANSKRIT

The Vijñana Dīpikā of Padmapādācārya—Edited by Dr. Umesha Mishra M.A., D. Litt. Allahabad University Publications—Sanskrit Series. Vol. I.

THE *summun bonum* of life according to S'aṅkara, is the relisation of the identity of the *ātman* with the *Brahman* and the release of the *ātman* from the bondage *samsāra* but Padmapādācārya says, in this work, that only the annihilation of the *karma* will lead to the final emancipation of the *jīva*. *Karma* according to him is of three kinds, *Sancita*, that which is kept in store and whose *bhōga* is not yet begun, *Saciyamāna*, that which is being done every-day in the course of the *bhōga* of the *prārabdakarma* and *Prārabda*, that whose experiencing effects the particular organism has been assumed. Various means are suggested for the annihilation of the *karma* and they are *iṣṭa* and *pūrta* have to be performed, *yoga* has to be resorted to, *ārādhana* and *cintana* of the *saguṇa Brahman*, good company or *satsanga*, realisation of the meaning of the *mahāvākyas*, building temples and consecrating S'ivaliṅgam therein and others. These means produce the knowledge of the oneness of the *Brahman* with the *ātman*: As long as *jīva* is encased in the body, it is not possible to give up doing any *karma*. Hence *karma* is to be done by resorting to *phalābhāva* and by dedicating them all to God himself.

As regards Padmapādacārya's other works, Pancapadika is well-know to us. He is also said to have written a commentary on Prapancasāra that is not yet published.

The University of Allahabad have begun the noble task of printing and publishing Sanskrit books and we trust that it will publish other works and thus do a great service to our heritage.

M. B. N.

Prēma Vijayam—By Sundaresa Sarma. Published by The General Stores, Tanjore. Price Re. 1-0-0.

THIS play in seven acts depicts the love story of Candralēkha the Magadhā pricess, and Hemacandra the son of the court-peot. The hero displays extraordinary valour in battles and is awarded the prize of a sword studded with precious gems. The commander-in-chief, Durmati, becomes jealous of the hero and tries to kill him but is in turn himself killed in a single combat and the play ends with the happy marriage and union of the two lovers.

The play is written in simple and elegant style easily understandable by the ordinary students of Sankrit. It follows strictly the rules of dramaturgy. The author has proved beyond doubt that in this twentieth century Sanskrit is not a dead language, but a living force. This book can be prescribed as a text book for high schools and colleges. M. B. N.

KANNADA

Haridāsa Sāhitya.—By Kirtanācarya Belur Kes'ava Das. Harimandiram. Mysore Price. Rs. 3-0-0.

BY this interesting work the author has completed a famous trilogy, this being the third part of his Karnāṭaka Bhaktavijaya, two volumes, now out of stock. The earlier volumes narrate the life story of the famous Haridāsas of Karnāṭaka, and the present book enters into an analysis of their teachings, known as *Bhakti mārga*. The nine aspects of *Bhakti* are aptly illustrated with appropriate songs from those Vaiṣnavite saints. The rarely known musical properties of their hymns are well emphasised with their musical notations. The eternal discussion regarding the free will is clinched with a song from Gopal Das. The human and humorous aspects of the teachigs of those God-mad people in their appeal to the populace have received their share of attention from this veteran champion of the mystic saints of Karnāṭaka. In summing up the essentials of the *Bhakti* cult, the book as been a valuable addition to the Kanarese Literature. V. R. R.

Silver Jubilee of Mr. S. Srikantaya's Association with The Mythic Society

(An Appeal)

The services rendered by the Mythic Society since its foundation in 1909 in various branches of knowledge are well-known and its record of achievements has brought together distinguished scholars from all parts of India into close association with its activities. The Mythic Society ranks high amongst associations engaged in Indology and has achieved today an international reputation. For more than twenty-five years Mr. S. Srikantaya has attended to the varied duties of the Secretary and Editor of the Quarterly Journal of the Mythic Society, justly regarded as a leading Oriental Journal. You are familiar with the services rendered by Mr. S. Srikantaya to the Society. His enthusiasm and devoted labours, his versatile scholarship, administrative and organising ability and high integrity have yielded a rich harvest, and it is but appropriate to recognise his services by the celebration of the Silver Jubilee of his association with the Society in a manner worthy of his services to it and to Indic Studies.

It is proposed to give him an **AT HOME** on the occasion and present him with an address enclosed in a casket.

Mr. H. Srikantia, the talented editor of Federal India and Indian States, has already presented to the Society a fine portrait enlargement of Mr. S. Srikantaya to be unveiled at the Mythic Society.

It has not been possible owing to difficuties of securing paper and the prohibitive cost of printing to get up a Commemoration Volume of his writings and reviews at present. There is, however, a desire to perpetuate the memory of Mr. Srikantaya, and so it is intended to have an endowment in his name in whatever way Mr. Srikantaya would like to suggest.

The amount required will be large and an appeal is therefore made to the public in general and to the members and sympathisers of the Mythic Society and the friends and admirers of Mr. S. Srikantaya in particular for donations and contributions in this behalf.

All communications and remittances may be kindly addressed to the Secretary and Treasurer of Mr. S. Srikantaya Silver Jubilee Committee, Daly Memorial Hall, Cenotaph Road, Bangalore City, which will be duly acknowledged and deposited in the Bank of Mysore, Ltd.

The date of the function will be notified in advance as soon as enough funds have been collected and other information about the progress will be intimated to the public through the press from time to time.

RAJASEVASAKTA PROF. A. R. WADIA, *(Chairman)*
RAO BAHADUR K. V. RANGASWAMI AIYANGAR
RAO BAHADUR C. S. SRINIVASACHARI
RAJASEVASAKTA PROF. B. M. SRIKANTIA
RAJASEVASAKTA P. SUBBARAMA CHETTY
KHAN BAHADUR SHAIQ-UL-MULK MOHAMED ABBAS KHAN
REV. FATHER C. BROWNE
D. H. CHANDRASEKHARIAH
H. SRIKANTIA
M. RAMACHANDRA RAO SCINDIA
SYED GHOUSE MOHIYUDDIN, *(Secretary & Treasurer)*

The amount required will be considerably above Rs. 6,000. The signatories to the appeal request the friends and admirers of Mr. S. Srikantaya, the members and sympathisers of the Mythic Society, the philanthropic public and all those interested in oriental learning and culture kindly to send their donations and contributions early and thus make the function a grand success. The function is expected to take place in February 1946.

The following gentlemen have already sent their donations. Messrs: Pradhanasiromani N. Madhava Rau, Sachivottama Sir C. P. Ramaswami Iyer, Sir Alladi Krishnaswami Iyer, Rajakaryaprasakta Diwan Bahadur K. R. Seshachar, Diwan Bahadur T. Bhujang Rao, Rajasevasakta P. Subbarama Chetty, Rajasevasakta V. Subramanya Iyer, Rajasevasakta A. R. Wadia, Rao Bahadur K. V. Rangaswami Aiyangar, Rev. W. Perston, V. R. Ramachandra Dikshitar, N. S. Mani, G. H. Krumbiegel, S. V. Srinivasa Setty, M. Ramachandra Rao Scindia, G. Sundara Rao, Syed Ghouse Mohiyuddin, Sir, D'Arcy Reilly, Rao Bahadur O. Visvanatha Rao, A. N. Chaluviah, V. Srinivasan and J. Rudrappa.

SYED GHOUSE MOHIYUDDIN,
Secretary & Treasurer.

INDIAN CULTURE ESSAY COMPETITIONS

THE BHAVAN invites original essays on any aspect of Bharatiya Samskriti (Indian Culture) written in Samskrit, Hindi or English for the annual Essay Competition which have been started in 1942. This year six gold medals (each of the value of Rs. 150) and six silver medals (each of the value of Rs. 25) are to be awarded, One gold medal and one silver medal will be awarded to the best and second best essays respectively received under each of the groups mentioned below. The branches of study given below in brackets are neither exhaustive divisions of the groups nor topics for essays in themselves, but are intended only to give a general idea of each group to a layman.

(1) Religion and Philosophy (Buddhistic, Jaina; Nyaya-Vaisheshika, Samnhya-yoga, Vedanta, Mimamsa, Vyakarana, etc.)

(2) Art and Architecture (Brahmanical, Buddhist, Jaina, etc.).

(3) Languages, Literature (Samskrita, Prakrita, Apabhrams'a, Modern Indian Vernaculars, Dravidian, etc.) Linguistics and Literary Criticism.

(4) History (Political).

(5) Social and Economic Order.

(6) One gold and one silver medal have been specially donated for the best and next best essays on 'Bhagavad Gitā and Life'.

CONDITIONS

1. The essays must be submitted by the end of August 1945.

2. Each essay must cover approximately 150 pages of foolscap sheets typed in double spacing (single side only).

3. The copyright of the gold medal essays will vest in the Bhavan subject to minor privileges to the authors.

4. The manuscript which should have temporary binding must bear the nom-de-plume of the contributor on the cover page and strict care should be taken to avoid disclosing the identity of the contributor. A sealed envelope bearing the nom-de-plume of the competitor on the outside and contain a slip giving his name and full address also the nom-de-plume should be sent along with each essay.

5. Each contributor is allowed to choose the subject he prefers.

6. The decision of the judges selected by the Bhavan will be final.

7. Though every care will be taken of the MSS no responsibility attaches to the Bhavan in respect of them and authors are advised to keep duplicate copies with them.

The Mythic Society

(Founded in 1909)

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